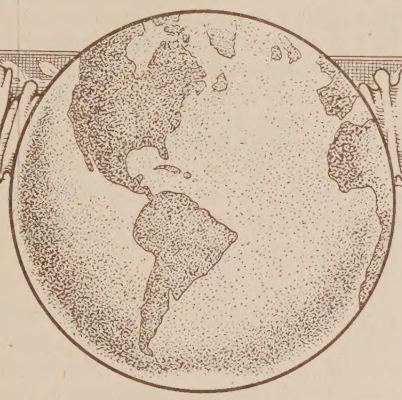
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

March 18, 1922



With Soul Awake

Who walks the world with soul awake
  Finds beauty everywhere;
Though labor be his portion,
  Though sorrow be his share,
He looks beyond obscuring clouds,
  Sure that the light is there!

And if, the ills of mortal life
  Grown heavier to bear,
Doubt come with its perplexities
  And whisper of despair —
He turns with love to suffering men,
  And, lo! God, too, is there.

Florence Earle Coates.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

What should we think of Japan or Great Britain if either refused to pass the Washington treaties? And still our Senate quibbles. (*Christian Work.*)

υ λ

The conflict is no longer one between Britain and India; it is a struggle between British militarism and civilization in which a united people propose to participate in concert, inspired by the confidence that the destruction of British militarism will not only help the overwhelming mass of British people, but also enable India to make her particular contribution to world politics and world culture. (*D. N. Banerjsa.*)

υ λ

One of the greatest obstacles to the advance of truth and progress is the preaching of 100 per cent patriotism. The most false thing of all about patriotism is its demand that it be unqualified and absolute. (*Prof. H. A. Miller, Oberlin University.*)

υ λ

If there should be another war, we want a Church that knows where it stands, which was not true when the last war broke out. (*Rev. William P. Merrill.*)

υ λ

A society which permits and, indeed, deliberately orders, its program after a fashion flagrantly to do injustice to certain social groups, can not save its face before any one of those groups who rise up to vindicate their rights. (*Christian Century.*)

υ λ

American liberty is taking Jews out of the synagogue. Two thousand years of persecution failed to do what a century of liberty has done. The Jews are intermarrying, and the children of these unions, if instructed in any religion at all, are taught the Christian faith. It is stated that hardly ten per cent of the Jews living in great cities are now members of the orthodox synagogue. (*Christian Register.*)

υ λ

While the managers of the Disciples Missionary Society were compelling their missionaries to close the doors of the Chinese churches against Presbyterians and Methodists who moved into Disciples territory with no church organization at hand, in the home field the local churches are taking matters into their own hands. East End Church of Pittsburgh has recently changed the terms of membership so as to make rebaptism unnecessary. Rev. Finis Idleman of Central Church, New York City, recently announced that any church employing him must take account of his views in favor of receiving unimmersed Christians. (*Christian Century.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Sayings of Gandhi

Violence belongs to the Satanic militarism of the West.

* *

Universal soul force will keep our shores inviolate. It is by making armaments that war is made.

* *

Most religious men I have met are politicians in disguise. I, who wear the guise of a politician, am at heart a religious man.

* *

We must have no bloodshed—or if it must be shed, let it be ours. We will not harm our oppressors. We will not even hate them.

* *

I expect to conquer only by my suffering. Bravery on the battlefield is impossible for us; bravery of the soul still remains open to me. I am engaged in invoking that bravery.

* *

We are at war with nothing that is good in the world. In protecting Islam we are protecting all religions. In protecting the honor of India we are protecting the honor of humanity.

* *

In the spirit of constructive good-will, refuse to help England to make you dependent, to make you a conquered nation. Then after you are free, open your arms to the English—but only in the manner of men equal in every way to the English.

* *

The responsibility for anarchy, if it does overtake, will rest with the Indian Government and with those who support it in spite of its wrongs, not upon those who refuse to perform its wrongs, not upon those who refuse to perform the impossible task of making people forget vital wrongs.

* *

I do not plead for India to practise non-violence because she is weak I want her to practise it, being conscious of her strength and power! I believe she has a mission for the world—to teach mankind the power of non-violence—the power of Right holding no sword or bayonet in her hand. Non-violence in its dynamic condition means conscious suffering. It does not mean submission to the will of the evil doer, but it means putting one's whole soul against the will of the evil tyrant.

With His Ear to the Ground

It was said of one of our Presidents that he kept his ear to the ground to hear what the people were saying. He turned out a pretty good President, and history will have a place for him, perhaps because he carried out one of the logics of democracy. He was himself, but he was more than that, he was the representative of the people, and needed to know what the people were thinking and saying. The minister is not infrequently in the same position, and no greater mistake can be made by him than to assume the autocratic spirit and method; in these days especially, when many of the people know more than the preacher.

Intelligent Fraternity

There is a great deal of fraternity which is not intelligent, but just the herding together of a bunch of people for some selfish end. The large majority of the so-called fraternal organizations are simply informal partnerships for gain of some kind; it is quite impossible to find in any of them anything of the spirit of altruism. Drawn together by a common interest or a common misery, they have no broad humanitarian and democratic vision; they are groupings of those who as individuals feel that they can take care of themselves, and everybody else should do the same! Probably no such narrow thinking enters the minds of the participants, they are moved by a gregarious impulse, but there is no intelligent fraternity—their fraternity separates them from others, rather than unites. As a matter of fact, in the Christian Church alone is found the real fraternity which holds the possibility of fraternal relations among all men and women, old and young, rich and poor, strong and weak, wise and ignorant.

Unbelieved Creeds

It was once told by James Freeman Clarke that there was a bishop in England who opposed the abolition of a certain historic creed, because, he said, "No one any longer believes it, and so it can do no harm!" When made specific in this way, the proposition seems almost unbelievable among intelligent men, and yet we have to realize that there is more or less of this intellectual and moral neglect in the world to-day. There are thousands of ministers who have suffered the once sacred covenants to fall into innocuous desue-

tude, who do not believe and do not preach that for which they are ordained, saying no one believes that sort of thing any more, and "so it can do no harm." But what harm is being done by the unbelieving ministers in being slackers in intellectual integrity? How long can a dishonest ministry sustain an honest Church? The chief charge against the Church to-day is that it is reactionary, that it is not keeping up with the times, and ministers are meeting this charge by refusing to give the evidence of growth in their own minds. The truth never hurts any one in the ultimate, and we are confident that it will be salutary for the ministry not to side-step it in regard to the beliefs which the people are trying to believe.

* *

THE INDIAN REVOLUTION

IF one million Hindus should rise in armed revolt, the daily press would scream it to the world in front page headlines. But when three hundred millions unite in passive revolt the papers that can feature a murder or a scandal across a continent, are strangely silent about it. Yet it may well be that what is going on in India will affect the course of human events more profoundly than the world war. Thinkers will reckon with it. Christians will thrill with it.

The splendid study of its leader, Mohandas Gandhi, by the Rev. John Haynes Holmes, that appears in this issue should have the serious and sustained attention of every Universalist. One of Gandhi's personal friends is authority for the statement that, after having come under the influence of Tolstoi, the Hindu leader was inclined to become a Christian missionary among his own people. Then he went to Western Europe, and after having seen the actual life of England and France and Germany decided that if that was Christianity he wanted none of it for his own people. So, as Mr. Holmes makes clear, he went back to India to practise Christianity instead of to preach it.

* *

THEY SHALL PASS

THERE are many who believe that the turning point of the world war came when not only the French army at Verdun but the soul of the French people said, "They shall not pass." It is increasingly evident that the turning point for world peace is in the will of the American people. Whatever our party politics, our personal likes or dislikes, our reluctance to have our own country drawn out of its rich security, we must highly resolve that the treaties that embody the results of the Washington Conference must pass the Senate of the United States. The solemn words of the senior Senator from Massachusetts were in reality addressed to the American people. Here are some of them:

> "I know it is only a beginning. I know it is only an experiment, but I have faith to believe that the better instincts of mankind are all with us in the effort. If we continue to preach suspicion and hatred of other nations, if we decline to deal with them and believe that they are all actuated by the basest of motives, nothing can ever be done.
>
> "I have faith to believe that this effort, illustrated by this treaty now before us, will have a large and real result in maintaining the world's peace.
>
> "If we fail, the outlook for the future is dark indeed, but if we succeed, and I think we shall succeed, the future of mankind will be brightened and we may hope to leave behind us a better world than that which has been wounded, maimed, and tortured by the great war which closed in November, 1918.
>
> "The best hope of the world for a future where peace may prevail and wars diminish is in the people of the United States. If we fail, who can hope to succeed?
>
> "If we can not do this, then no one can, and the clouds of war will again settle heavily over the future of civilization. This must not be. The United States has never yet permitted failure or defeat to be written in her history. She will not permit it now.
>
> "Under her lead a beginning has been made to secure the world's peace in the coming years. Let us not blight or wither this new hope."

* *

THE LABOR UNION DILEMMA

IT would be hard to appraise accurately the enormous betterment that has come to masses of industrial workers through the trades union movement. And from the beginning there has been a succession of devoted and self-sacrificing leaders, not a few of whom have been martyrs of the common weal.

But, as Lowell says, "the amount of human nature to the square mile is about the same the world over." Hence there have been not only the good, but the bad and indifferent, in labor unions, as in the churches and all other human aggregations. The war brought to employee as to employer opportunity to profiteer, and the average reaction was about the same.

Nowhere, however, has the inexorable lowering of the morale that war always brings been more serious than in the labor unions. When four million young workers were suddenly transferred from industry to the army and at the same time shop and factory and mine and farm were called on for maximum production regardless of cost, not only the unscrupulous business man but the labor demagogue saw his opportunity. In locals and in larger bodies, he told the rank and file how much more he could get for them than their more conservative leaders had even asked. In multitudes of cases he was taken at his word. In almost as many cases he was tragically successful.

But nothing can be had for nothing. A part of the price of what he got for his followers was the destruction of hard-won mutual understanding and confidence between employer and employee. But he was even more disastrously successful in making multitudes believe that the less work done by anybody the more jobs for everybody.

Now, for the labor unions as for the nations, there is a new day of decision. Nations must determine whether they will organize the world for war or peace, for plunder or production. Labor unions must make the same decision. There is a growing consciousness that war is a relic of barbarism, between employer and employee no less than between nations. In England this conviction has replaced the fighter and the striker with the statesman and the efficiency engineer. American labor organizations must determine whether they will follow militant mouthers of class war who have undoubtedly brought them much social plunder, or turn to those who will undertake the much harder task of helping to organize industry for service. It is an enormously difficult decision, but decision there must be.

A Journal of To-day

George F. Milton, Jr.

Mr. Milton, of the *Chattanooga News*, is one of the rising young editors of the country. He has written a remarkable war book, "Souls in Khaki," based on his own overseas experience. He is now working on a novel portraying the disillusionment that comes to a young soldier from the horrors of war. He is one of the great and growing number of young men and women so eagerly intent on being Christian that they are impatient with what seems the slow progress the churches are making in that direction. He has been a reader of the *Universalist Leader* and we asked him to describe the kind of paper he would make of it if he were its editor.

WHAT sort of religious newspaper do I like? It is a rather large task to answer this question, particularly as it is the first time I have ever consciously admitted the need any sort of religious paper. A newspaper editor ually has his attention directed to the more imdiate practical problems confronting his comnity, or his nation. He seeks to solve matters of rate, school budget, sales tax, bonus, reparations, ed debt, starving Russians, thieving Japs.

He more rarely finds time, or takes time, to coner the state of the ethical and doctrinal kingdoms. d when he does, he is usually confronted with such a dge-podge of doctrinal differences, missionary propaidas, money needs, and material problems that unconsciously compares it with the similar probs of the world material, weighs the dollars of each, size of the budgets, the number of workers, the uality of achievement, and cleaves to the realm of t.

Maybe the reason most editors, most newspaper n, most liberals, think so seldom about the churches, l about religions (not Religion) is that churches and eds are being talked of as material things—the dget for this drive must be raised; the men's club the church must contribute its quota to the organ d; the ladies' guild can not fail to take up its share the big campaign for endowment of this school or t school.

And then the newspapers and magazines of the rches—they reflect the same viewpoint. They are at one might call, in other professions, "trade ers." They discuss the technique of the church; y tell of this method, that method—how a poor tor bucked up the collections of the church; the t means of stimulating attendance at a Bible ss; successful revivals, how they are conducted; matter of fact reports of missionaries—so many ls saved; so many Hindus or Afghans "called to rist." Now this isn't the sort of thing that people general like to read—and most especially church ple.

It will be found, I think, that on a broad considera- n of the advance of fine causes in the past few cenies, the church people have been the principal port of the enthusiasts and trail-blazers who led way to success. They are, in the main, the liber- of the nation. Most church people are far from whited sepulchers or saintly sinners portrayed by such books as "The Inside of the Cup." They are men, and women, with a wish to better the world a little; to support the right thing; to aid the progress of broad movements like prohibition, child labor laws, woman suffrage, clean politics.

It is not the great cities, the huge agglomerations of masses of humanity, which blaze the way to reforms, either economic or ethical. Prohibition, perhaps the greatest blessing which ever came to the United States since the abolition of human slavery, was born in the small country churches; its advocacy spread to the small towns, and then to the larger ones. Essentially, and fundamentally, the church people of the nation want to be liberal—as liberal as their education and guidance will allow them.

And that is the trouble—there is such an amazing illiberality of leadership. The papers they read—secular—are steeped with crime, and with advocacy of a blind continuance of things as they are. The daily press has no great champion of the cause of the oppressed, as the *Manchester Guardian* is in England. The weekly press is divided into two very distinct classes, of newspaper-magazines, printing the merely interesting and informative, with a reactionary tinge, and of "reviews" printing a small modicum of truth mixed with such irrational radicalism that it is almost as untrustworthy as the utterances of the kept papers. There are a few exceptions—but very, very few.

Here is an opportunity for some trail-blazers among the religious weeklies and monthlies. The most interesting thing of the world to-day is not what people are doing, but what they are thinking. We have no reliable chronicle and guide in this phase of the world's work. Men and women have had some hard jolts in the past five years. They have been rudely shaken out of their self-complacency. Half the world is starving, and we know that we may starve too, if we pharisaically ask, "Am I my brother's keeper?" We are thinking and hoping, and wondering if, after all, things are not fundamentally wrong. Is our organization of the really best type? Is making money the sole aim of man's creation? How can we really help our fellow men? What chance is there to keep civilization off the reefs of war and starvation? What has become of Christianity—has the Church been a failure, or only those who make up the Church?

All these, and many more, questions, people are asking themselves. They receive no answer. The innate liberalism in them, which longs for a guardian and a guide, is not given it. Our religious papers seem to ignore these matters. They publish long dissertations on the soul, and God, and the holy saints. The creed, and the missionaries, and the budget, and the drive, receive due space. There are many dull and vapid pastoral letters, telling of the visit of this man to this parish, what a fine talk he made, how many were converted, who was confirmed, who is new parish clerk, and so forth. But the real things which will make men search their souls—these are not printed.

The world needs more things than talk of souls, or missionaries. Why not let your *Universalist*

Leader tell of the grave digger at Kubuzun, on the Volga, who has buried so many thousands of starved peasants in bare trenches that he knows not how many there were, or of the practise of burying these poor victims of soviet inefficiency and the western world's heartlessness without clothes because the living were far too destitute to have even a greasy rag interred with the dead; or of the Austrian school children starving because Czecho-Slovakia won't tear down her artificial tariff wall, and Jugo-Slavia jealously guards her wheat; or the appalling suicide of German children, because the reparation-depressed mark paid in wages to their parents will not buy nourishing food; or any one of a thousand things which should stimulate us of America to a world-consciousness, based on the principles of the Sermon on the Mount and the sayings of Christ Jesus?

Your name is *Leader*. Be a real leader in liberal thought. Carry the banner of the weak and the oppressed, of every nation and every class. Show how it is not Christianity to work children in stuffy cotton mills; explain the crime against the Porto-Rican, and the Haitian, and the San Dominican. Make plain the danger of France's militarism to the reconstruction of Europe, and the world. Show the indispensableness of some real concert of nations for peace and disarmament through the world. Take up for that pilloried hero, Woodrow Wilson, who brought some moiety of morality to the diplomacy of a war-crazed Europe, and was crucified back home by petty partisan enemies for shabby political advantage.

The world will be made sound through broad thinking—through the removal of isolation, the welding of ties of mutual self-interest between continents, and between nations. We are a sick organism; there is a fester in one leg—a gangrenous gnawing whic has set Russia back to barbarism, has embittered an envenomed France, impoverished Austria, well nig starved Germany. The tainted blood has not ye reached our own part of the body of the world politic but we may be sure it will do so, unless we let ou physicians treat the diseased member.

Leadership—whence will it come? Will you fee us on doctrine, and letters from parishes, while w need so vitally a basic instruction in liberalism, i international sanity, in disarmament of heart as we as of battleship? Why not have a ten-year doctrina holiday, while the world works back to God, and to th beautiful internationalism of the Sermon on th Mount? Why not religious papers which interpre political affairs with the touchstone of the Beatitude which give us the economics of the Church instead c churches, the ethics of Christ rather than those c Moses?

In a nutshell, if I were made editor of a religiou paper, I would endeavor to jettison all the machiner of the Church, all the discussion of doctrine, all th controversy over this dogma or that dogma; I woul seek to set forth to the people of my Church what th world was thinking, and hoping, and seeking; wher Christianity could best be applied to our almost ine plicable problems; how the fatherhood of God and th fellowship of man could be made more than an empt prayer-book phrase. I am not a Universalist, but would subscribe most sincerely to the universality c need for forgiveness of sins, forgetfulness of the wound of the unhappy war, and reconstruction of the world o a basis of freedom from hatred, and love of humanity Let us dwell more in the present, and less in th past or future.

The New Universalism*

Walter Walsh

ON this, the sixth birthday of our local fragment of the world-wide Free Religious Movement, I would connect it with that New Universalism for which it is only another name. A bold text from De Maistre will at once throw the door open, and we enter without further ceremony, "Universality is the sole test of truth."

The title of this address implies that there was an older Universalism, to which I pause to do honor as forerunner of one greater than itself.

Like the Orthodox Churches, Universalism based itself on the books of the Old Testament and the New, from which it deduced the ideas of One God who is Lord, One Lord who is Jesus Christ, and One Holy Spirit who will finally restore the whole family of mankind to holiness and happiness. It was this last doctrine that constituted its Universalism. By the conviction that the divine economy knows only one salvation, and that such salvation is universal, the older Universalism held—and holds—that all souls will finally be saved, because evil is temporary, while good alone is permanent and destined to complete and perfect triumph. The ultimate happiness of all souls is assured, but it is happiness through holines reached only by voluntary obedience to divine law In reality, it is righteousness which is the divine en happiness being secondary and incidental. The olde Universalism was magnificent in the way it asserte that there was but one universe, and that it was moral universe in which Law and Love were th same. It discarded as futile and absurd the idea tha the passage from the seen to the unseen, by the proce called death, could determine to all eternity the mor status of any soul. It swept aside the unscientific an superstitious dogma that death could either arre the moral development of man, or alter the dispositio or purpose of his Creator.

Now, in so far as the New Universalism accep the immortality of the soul, or individual survival personality, it goes all the way with its elder brothe The point of identity between the Old and the Ne is the solidarity of man. The destiny of man is a com mon destiny. The fate of one is ultimately the fate all. The vital ligature by which the New Universalis is born from the Old is belief in this one Humanity, Humanity gifted with moral sense, knowing that it under law, and responsible for its own destiny. Th New Universalism accepts the faith in a divine H manity, but expresses it in accents which are mo

*Abstract of address delivered at the fifth anniversary of the commencement of the Free Religious Movement in London.

istic and less dogmatic. The accent of the aith was biblical, ecclesiastical, creedal, and es increasingly foreign to an age which is realiz- e worship of God through the service of man. ore the New Universalism—without discarding tions or inquiries about the future life—boldly rs the accent to the life that now is, avowing nfidence in man's future even on this planet. all nations it exalts a united Humanity. Re- g God as an expression for the collective ideal of man race, it dedicates its efforts to the develop- of the God in man, rather than to the service of nreachable beyond the skies.

he older Universalism formulated a transcendent ign deity, whose energy was directed towards ng from all his creatures that willing obedience would finally cause the moral universe to ar- itself in rhythmic harmony. And that wonder- imax of human affairs was to be achieved be- God's energy was the energy of Love. So far as acquainted with it, I would say that in general ew Universalism would agree that Love is the and condition of all that is and all that may be. with the discrediting of despotic monarchies—of the fate of czars and the fall of kaisers is a ol—the despotic deity has also fallen from his estate, and we are increasingly unwilling to of him in terms of sovereignty unlimited. The ersal God must be unaffected by human notions x or class or race. The age of democracy has completed by the admission of sex-equality, and men necessarily make gods in their own image, ge gropes after a democratic deity—an inter- nal and universal deity—who represents and esses the common sentiment by which the faiths, sexes, and the peoples of the world are bound her in one grand, unbroken unity. The spirit of in all men lifts all men to the same level.

I am quite willing to keep step with those progres- religionists who like to deduce the Brotherhood an from the Fatherhood of God, but I prefer to ce the Fatherhood of God from the Brotherhood an. The New Universalism writes its philosophy erms of the moral values in human character. ersal love can live and renew itself only by bath- n the thought of the Universal God as He expresses self in Universal Humanity. The spirit of uni- al freedom and fraternity will speedily bring new of agreement to the surface and fuse all wills into sublime resolve to seek first the reign of heaven in the human conscience, and next in human omics, sociology, and politics. No conceivable logies will then divide men into sects and patriot- . There will be only one church—the Church of , or the Church of Man, as you may choose to call he Church of all good men and women, yes, and so-called bad men and women too—the union of ho love in the service of all who suffer.

Perhaps the question may be proposed to me as a What did the older Universalism do to oppose recent war? So far as I have heard or read, it neither better nor worse than the sectarian forms eligion alongside it. Its Universalism, being rele- d to a future state of existence, had no bearing on hell-upon-earth known as war.

A broad-minded German theologian, Professor Rade of Marburg, has set down his disappointment with "liberal" religion in this very crisis and test of war, and wonders whether "liberalism" has not already fulfilled its mission, whether it is not inadequate to solve the new problems, and powerless to produce anything of value. Where is the distinction between the liberal and the conservative? Is justice towards the enemy, good faith in the observance of universal human, international relationships any better displayed among the liberals of any country? Even now, in the presence of the common need on all sides for international peace, does liberalism disclose itself as the spiritual power which is to bring about this confessedly difficult solution of our international problems? The failure of liberal religionists was as complete and desolating as that of the Orthodox. Nothing but the fullest and most comprehensive Universalism can lift the peoples of the earth above the possibility of more horrible wars yet to come.

Wherein does Unitarianism differ from old Universalism on the one hand, and the New Universalism on the other? As to the first part of the query: Its doctrine of universal salvation brought the Universalist denomination into line with the Unitarian churches, which held the same view, though less dogmatically, as indeed, in all its views, Unitarianism is less ecclesiastical and more humanist in its tone. As to the second part of the query: While Unitarianism has greatly assisted in building the bridge from sectarianism to New Universalism it has never crossed the stream. There are shades and degrees in Unitarianism, but in general, while it stands for one faith for all, and one leader for all, the faith is Christianity, and the leader is Jesus; and it emphasizes these sectarian affirmations by the exclusively Christian ordinances of baptism and the Lord's supper. The New Universalism, on the other hand, perceives the one faith in all the great historic religions, and acknowledges the leadership of every one of the immortal teachers and founders.

Religious *rapprochement* is one of the visible signs of the times. One of the impressive world-movements is the approach of the greater religions towards one another. The tides are setting towards the harbor of Unity. Within all Orthodox folds are to be discerned groups of innovating scholars exposing internal errors, modernizing ancient commentaries, and preparing the way of a wider catholicity. For these converging forces and those who go with them waits the glorious Universalist future.

Oh, sirs, believe me I am not out to chop logic, or spin cobwebs, or fool with mere theories. In face of a world which is already in purgatory, yet rushing straight to hell, who could play the fool? The world-situation demands to be dealt with in its entirety, for it is but one situation. The various armed groups cal ing themselves Pan-Saxon, Pan-Teuton, Pan-American, Pan-Orient, and what not, must either merge themselves into the Pan-Human, or slay each other to the last man; while the similar religious groups called Jew, Christian, Moslem, Hindu, and so forth, must come together in a great League of Peace, or they will have to look helplessly on while the armed groups murder each other, or may give their blessing to the various

groups of murderers, and find themselves left alone to mutter their devil-worship over a world of corpses.

The Creative Power has ushered you and me on to the human stage just at the advent of definite Internationalism, for which Universalism is only a larger name with religious implications. If we are to heal the wounds of past wars—not to speak of preventing future ones—it is necessary to place ourselves at the universal point of view. In what better way can antagonisms be reconciled? How other can governments avoid conflicts? I have put a question and await an answer. I discount in advance the argument that men's common interests will suffice to bring them together in some sort of co-operation, and bind them to keep the peace. No self-interest is enlightened enough to leash the hounds of war, or cool war-frenzy, and hold the nations back from carnage. No political scheme is yet big enough to embrace and harmonize the interests of mankind. Nothing less than the blending influence of sympathy, faith and love can achieve the miracle. Religion, which works by love, will have to meet and master politics, or government, working by hate. Therefore the various forms of religion must get together and formulate a mighty catholic movement of redemptive love. The world must be rebuilt on the foundation of love, and held together by the mortar of love. Only so can the new heaven and the new earth of the prophet's be realized.

The practical steps to be taken are not d to devise. The means do not baffle the wit o They have been indicated by more than one minded thinker here and there among the nations. What is principally wanted is the the will to follow on. Human nature being where the same, human society offers no indig elements to the process of being universalized being members of the same body, are subject same diseases of suspicion, oppression, violence rage, and collective murder; but are also subj the healing influence of the same good-will and fra dealing. To such a state of preparedness ha interdependence of the nations advanced, that sublime gesture on the part of one of them it wou possible to unite them all in one vast co-oper with ramifications reaching to the remotest co of the globe. I repeat that the will alone is war The way can be shown. The way *has* been sh It is for the various religions to unite their po and lead on.

The Free Religious Movement puts thing their right order. World-religion being admi World-brotherhood necessarily follows. After ages of sunderance, here meet East and West.

Mohandas Gandhi

John Haynes Holmes

I AM immensely impressed with this remarkable man of India. When I began to take up the question I discovered that with the great majority of my friends and neighbors he was unknown. To day his name is familiar to everybody. You can hardly take up a newspaper without seeing an account of something done by him in India. The newspapers and the magazines are being filled with articles about him. Books are beginning to appear about the man. All this means that a very great change has recently taken place in relation to the Gandhi movement of India.

Gandhi is unquestionably the greatest man in the world. We are living in a time when great men appear for a little time on the horizon of the world. In 1918 and 1919 the one great man in the world, the supreme figure, was Woodrow Wilson. In 1919 and 1920 the supreme figure was Nicolai Lenine. And now above the horizon of the world there looms a greater figure than either of these, a man whose character is to be compared with only a few in the past, the one great figure in the world's affairs. He is the supreme embodiment of spiritual life. He can make the greatest contribution to the world's problems. He is the one man to give the solution to the questions now facing the world.

In order to understand the remarkable change that has taken place in recent months, it is important to know certain things that have been taking place in India. In the first place, there is the rise of the nationalist movement. In the correspondence between John Morley, the Home Secretary for India, and the Viceroy the nationalist problem hardly appeared at all. There was only a little group in India who desired reform in their country. The leaders of India primarily concerned with a movement for home And England kept the pace with them. By the the English came to the point of home rule the In people had altogether moved beyond the desire home rule and wanted national freedom. It is wi recent months, therefore, that the nationalist m ment has become broadcast in India, but the In people in the majority are for it. Through length and breadth of that country, the people rising up in demand for independence. It is the gr est movement, I believe, for independence that world has ever seen. Compare the three hund millions of Indians who are demanding independe from the English crown with the three million Am cans who rose for independence from the English cro and we see that the fate of the British Empire tu on what is going to happen in India to-day. nationalist movement is holding the attention of world.

In the second place, Mahatma Gandhi has tak his place as the leader of the nationalist moveme It is very difficult to get people to understand how stands. He fought the English for a long time in So Africa, from 1893 to 1913, but he fought England on the basis of a demand for national independe but on a basis of the recognition of certain rights a privileges of his fellow-countrymen located in t part of the empire. When he returned to India at t opening of the great war he gave himself to the ca of the English. He went up and down through In supporting England in her war against Germany, a got recruits to the English army. That service w officially recognized and thanked by the English Go

But after the conclusion of the Great War, a Gandhi was transformed. He moved from tion of desiring rights and privileges for v-countrymen to desiring home rule. After ent of General Dyer and the machine guns ed three or four hundred men and women lren in the market place of Amritzar he be- nsformed to an advocate of absolute inde-, and became a real leader. And when the . Congress was held it was recognized by in- people everywhere that he held within his solute power, that anything that he might anything he might recommend would be immediately as divine command by three millions of human beings. He holds within w of his hand the destiny of the Indian He stands as one of the great figures of imes.

ne third place, our knowledge is greater to-day because of these two facts but because of the the English Government. It is one of the culiar things that the enemy that we are s often the one who does the one thing that ls our movement to other people. When it pparent in India that a nationalist movement r way, the Government began to do in India ey had done in Ireland—and solidified it. lish Government entered on the policy of re- Soldiers have been placed in the centers of Machine guns have been placed in the quares. Between December and February rs of Gandhi's movement in various parts of re one by one arrested, are now being tried. ding would take the one man in each province who was the leader, arrest him on some trump- arge, put him into prison, and therefore de- movement there. Our friend Lajpat Rai is . So is Daas. And Gandhi's son, a follower her, is to-day in prison. Gandhi himself is upreme leader of the cause still untouched by ish Government. And day after day you ors and suggestions that the arrest of Mahat- hi is pending. Unquestionably to my mind short period of time the English Government mit the one last act of stupidity—the arrest markable man—and then we shall see what rnment will do when it is confronted by the ple.

n there is one other thing that has happened in nths that has brought the cause of Mahatma o the attention of the English Government. ything have been more beautifully arranged use of Gandhi and the Indian people than the he Prince of Wales? The Prince of Wales n order to demonstrate to the world that the eople were loyal to the British crown. Of d they been loyal it would not have been to send him! Because they were not loyal again can be loyal to the British crown, the he Prince of Wales only demonstrated the the Indian people had moved beyond that. ix of this visit came in a town where Gandhi nfluential with the people. On the day the tered, he entered into a city of the dead. nd shops were closed, streets deserted, even the central market, without a voice being heard or a single person being seen. Under the leadership of Mahatma Gandhi the entire population deserted the city upon that single day, and gave a perfect demonstration that they were turning their backs upon the English crown. The visit of the Prince of Wales has done more than anything else to teach the world what Gandhi is and for what he stands. It has intensified the cause and dramatized the movement, and the most remarkable thing there is that man who stands at the head of the movement and who therefore means the incarnation of his people.

It is an unspeakable misfortune that ninety-nine out of every hundred should think of Gandhi as a leader of a nationalistic movement. He is, because of the contingency of chance events, at the present moment, but this is a mere incident in his thought. Gandhi is far from Robert Bruce or William Tell. He is to be classed with Buddha and Confucius and Jesus, Francis of Assisi and Leo Tolstoi. Whatever may happen to the nationalist cause, the triumph of Mahatma Gandhi will still be true, for he is a great teacher of the spirit and of the power of the human soul. He is a teacher of world religion. And when the decades and the centuries have passed by, and when humanity looks back, it will then come to realize that the second coming of Jesus Christ is a historic fact, and that Gandhi is the incarnate spirit of Jesus Christ (spiritually speaking), in the light of the ideals that are laid down in the teachings of the New Testament.

We must look at Gandhi as a man who has suddenly appeared in the most terrific period of modern history. He is the power of the human spirit and the omnipotence of the soul when it faces the world panoplied not in the arms of the flesh.

We may well ask ourselves the question as to how it happens that he exercises such a supreme power over the Indian people to-day. It is simply indescribable. The great majority of the Indian people believe he is a miracle worker. A large part of the countryside to-day believe so. Miracles become associated with him. We can understand Jesus by studying what is going on in India, and you will find why it is that miracles are commonplaces of the stories of Jesus of Nazareth. But when we come to study the outward lineaments of the man we find he is utterly insignificant as a personality. He weighs less than one hundred pounds. He shows the years of suffering due to rigid asceticism that he has practised for thirty years. He is so weak on the platform that he finds it impossible to stand upon his feet, and he addresses his audiences while he is seated in a chair. He has a tenor voice so thin it carries only to the first few hundred people. And yet again and again visitors have stood in these crowds of thousands who listened in absolute silence because they reverenced the man and understood the things for which he stands. When we think of Jesus and ask ourselves what kind of man Jesus was, we always think that he was a man of enormous physical reserves because he must have had that kind of physique in order to impress the men who listened to him, but now I think we wonder as to whether Jesus was so powerful physically as we supposed, and I remember that Jesus died in six hours, whereas the average man lived three days. The important thing is to see that no physical

attributes commend Gandhi to the admiration and love of the Indian people. Again, I do not find any great intellectual capacity in this man. If we compare him as represented in his writings with men like Leo Tolstoi he seems ordinary. I do not conceive that Gandhi could ever have written Tolstoi's books. His writings are beautiful beyond words, but they do not manifest that intellectual mastery of the great arcana of philosophy and religion that have characterized the great leaders of the past.

His power is a question of his character—the personal attributes of the man. And then to my mind the whole story is as plain as the noon-day sun. When the Indian people look on his face, his life is absolutely identified with their own. Well born, well educated in the universities of India, with plenty of property, he was a student and practitioner of the law. But that is only incidental. He has become as the lowest and most debased of the Indian people. He would identify his life with the vast hordes of Indians struggling for happiness and peace. When he led the Hindu people out of their farms and factories and to the open country in South Africa, and organized an independent community, he ate with the men and women who were with him and shared all their life, in order that the lowest and meanest of these outcastes for whom he was fighting would know he was suffering the rigors of a beggar's life. No man more mean and more outcaste then he. All that the Indian people suffer he suffers in his own person. All they forego so does he by definite choice. When the Indian people look upon the face of this man they see a man who has voluntarily chosen to live the life that they have to live. This is expressed in his relation to the untouchables, the fourth and lowest caste, with whom the respectable people have absolutely nothing to do. Gandhi takes the untouchables to his bosom exactly as Jesus did the prostitutes and harlots and publicans, and he makes the Brahman priests if they would serve him most walk side by side with the untouchables and even break bread with them. He insists upon doing himself what other people have to do.

He started the non-co-operation movement. The people should spin their own cotton cloth, and not buy it from England. After the boycott was on the way the complaint came to him that it was so difficult to get the cotton cloth manufactured that many of the people were finding it necessary to go naked. Immediately thereafter he appeared clad only in a loin-cloth. And this man did not wear a single stitch besides of clothing even on the public platform. This fact is stated by his enemies. "The period of the loin-cloth" is that period in which Gandhi himself chose to go without clothing because there were millions of people in India obliged to. He insisted upon being himself like the lowest of the Hindus.

Another and noble aspect of his character is his self-abnegation. The choice of suffering—if you want to conquer your enemy the way to do it is to suffer on his behalf and show him that you are not afraid to bear the injuries he forces upon you.

The English people talk of putting him in prison. But what are you going to do when he's used to it? Three times he was in prison in South Africa. He knows what it is to be in a prison, tied ankle and to the prison wall. He knows what it is to be pu the Black Hole and starved. He knows what i have the lashes upon his naked back. He kno these things. Th's man for years has moved martyr. He has definitely chosen a life of suff He's given away his property. He wears o common cotton shirt. He has put every conve and luxury out of his life. And there he stands who can not be touched by the power of org government. This deliberate choice of su constitutes his weapon for the conquest of his en This the Indian people see. They see him as on is willing to suffer all the tortures of the fle definitely in the future for their sake. They see h one who, spiritually speaking, has laid the lash his own flesh in order that he might be spiri worthy for the work that he is to do. And wonder is it that they call him Mahatma, "saint, acclaim him as the Son of God, and believe t some large meaning of the word he is not to garded as human but divine?

Another aspect of his character: He com embodies the great principle of loving not s your friends but your enemies and serving them. is the talisman of the spiritual life. If a man is spiritual we never have to ask the question whether he has mastered his own soul. Th nothing more sublime in the life of Gandhi than he did in South Africa. For years he had been fi for the rights and privileges of his people, b moment that the English Government found involved in war, with the Boers and in the Zul bellion, he postponed the desire to fulfill his pu gave up his organization, and took his Indians field of battle on the English side. He and his gave themselves to ambulance service in the E army, went out and rescued the English wo cared for them, and buried them. Gandh decorated by the English Government, and the following, after the war was over, he was flun prison by the Government because he organiz movement for non-co-operation again and refu recognize the laws of the country.

A man tried to kill him and almost succ He lay in the hospital, and at that time when suffering badly, and after he came out, he cons refused to allow the man who had fallen upon be arrested. He refused to have any charge b against him. He went to see the man, got quaintance and friendship, won his love, and Gandhi and the assassin are working side by s the independence of their country. When as explain he said this: "This man is guilty of n except doing the thing he thought was right and it in the face of great peril and danger. I admi and I want him to serve my cause."

Again, take his attitude toward the English at the present time. "We must have no ang the English." And when the great crisis of th of the Prince of Wales took place he taught the while they must refuse to recognize and serv they must remember that as a man they had n against him, and that if necessary they must his life. He made a distinction between the

Wales, a representative of the British Empire, and n innocent, blameless, high-minded young man being sed for the disreputable purpose of English politians.

These aspects of Gandhi's character give him a orld significance. He is an exemplar of what manood can be and of the height to which the soul an climb. This man stands absolutely unparalleled piritually to-day. You can search the lives of milons of people who claim themselves the followers of esus Christ, without finding one who measures up to he spiritual stature of Mahatma Gandhi. There is o use trying to find a parallel except in the teachings f the New Testament. There in Jesus I find his peer. The two men stand side by side, and if Jesus has a world significance in the sense that he is greatest mong you who is servant of all, I say then to you that n this same way Gandhi to-day has a world significance.

But there is another world significance to Gandhi. I refer to his teaching and exemplification of the doctrine of non-resistance. I happen to be one of those peculiar people who believe in non-resistance. I believe it is the one and only weapon which can win a certain victory on any field of battle. Nations do not practise what we try to practise individually and in small groups. Christian principles have been practised only by individuals and segregated groups. We think of Jesus of Nazareth, Francis of Assisi, Leo Tolstoi, certain supreme individualities who stand out as men holding their individual relationships with other men and women. Non-resistance has always identified itself with a reclusive type of life. A single individual like Leo Tolstoi cuts himself off from all relations with the great body of society. There is no man for whom I have more supreme admiration and reverence than Leo Tolstoi. I believe he was the most stupendous spiritual personality of the nineteenth century and one of the greatest men who ever lived. But his life broke down completely as a social being. You can't find in it any contribution to the social problems today, reform or peace and war.

Now appears Mahatma Gandhi, who does a new thing in the history of the world. Gandhi has a larger number of followers than any other man in human history. He is organizing on the basis of non-resistance, and upon that basis he succeeds.

To my mind this constitutes the social leader. Ghandi to-day is teaching us that there is no reason under heaven why any group of men should resort to the sword. He has organized unnumbered millions of people. He has started a movement which is shaking the British Empire to the foundations. This man, "the most terrible fighter the British Empire ever met," teaches his people to love and serve their enemies.

One thing more from the standpoint of his world significance. I should be doing him a very serious injustice if I said his movement was non-resistance on one hand and non-co-operation on the other. For it goes to another foundation stone; his vision is not limited to India. He believes India has a great mission and he yearns to have the Indian people fulfill it. What is that vision? The deliberate rejection of those things which are not necessary. He has no use for machinery. They should destroy it. Railroads are an abomination unto the Lord. He declares machinery is an invention of the devil. And he bids the Indian people to have nothing to do with it. Of course if we should draw the conclusion from these statements that Gandhi would take us back to the days of barbarism, we would indeed say that he is an unreasonable fanatic. But Gandhi is an exceedingly practical man. He always uses the railroads, and the printing presses for his literature. But is that inconsistent? Not at all. What we have here is the vision of the Eastern mind teaching its people that the Western people do not use their machines but are used by them, and that the Indian people must rid themselves of machines as machines, but not as tools. Gandhi uses the machines that come from the Western world as tools of his work, but refuses to be used by them. What he is saying is this: "India is utterly lost if she adopts the machine civilization of the West, for the West is lost spiritually, and never can hope to recover its soul and its ideals." Therefore, the fate of the Indian people depends upon its spiritual emancipation from everything that makes up the substance of our Western civilization.

And I want to say that I think he is right, and that the highest world significance of Mahatma Gandhi is to be found in this fact: That he is going to teach the world that the price of its redemption, its salvation, is the definite destruction of the machinery which now makes us slaves to the machines that we have made. I believe that in Gandhi and his movement to-day rests the fate of humankind, and that all our life here turns upon the question as to whether Gandhi succeeds or fails. I am interested in the independence of India, not because I have anything against the English Government at all, not because I believe in nationalism—we ought to have been lifted long since out of the realm of nationalism—I'm interested in the cause of Gandhi because I see a great man organizing his people to the end of their spiritual freedom and to the end of their service of the world vision of saving a Western world that is utterly incapable of saving itself.

A Prison Where the Rule Is Fair Play

BEHIND the outwardly grim walls of a state prison, where perhaps one would least suspect it, a big and vital work is going on. It is the kind of work made famous by Thomas Mott Osborne—to reform rather than to punish; to give back to society better men than were taken from it. Lester Eaton, warden of the Maine State Prison at Thomaston, Maine, would probably dislike to be called a reformer, but nevertheless in building the big institution which he directs upon the simple but often ignored principles of justice, common sense and fair play, he is accomplishing a very definite reform.

Time was, before the day of Warden Eaton, when conditions were vastly different at Thomaston. The narrow cells and beds were alive with vermin; the inmates could scarcely sustain life on the terrible prison fare; it would have been difficult to find a more sodden or dejected lot of men. And who wouldn't be sullen

and downhearted who had to spend his time either in solitude or at hard, disagreeable labor? But now all is changed. A revolution has taken place. "The first duty of a prison warden is to make the unfortunates under him realize that he is their friend and not their enemy," is the principle upon which Mr. Eaton works. "Give a man plenty to eat; be strict, if you must, but never unreasonable or cruel; treat him like a human being—and you'll not have any serious trouble."

According to the schedule, the prisoners have a nine hour working day. They get up at 5.45 and have breakfast at six. In warm weather they go out into the yard until 6.55, when they are taken to the shops to work. At 11.50 is dinner, followed by exercise in the corridors or in the yard. At five minutes of one they go back to their shops until five. After supper they can read and smoke in their cells until lights are put out at 8.30.

In the shops they make wagons, sleighs, harness and brooms. These are sold everywhere, and not only are the shops self-supporting, but often they show a very considerable profit which helps towards the running expenses of the institution.

Formerly meals used to be served in the cells, but last May a clean, bright dining room was opened, where the men eat at five long tables. Each man is given all he wants to eat and all the time he wants in which to eat it, within, of course, reasonable limits. Big platters of food are put on the table, so that all can help themselves, not only once, but sometimes two and three times. A big farm, two miles away, supplies the prison with milk and vegetables.

Twice a week the prisoners have moving pictures, for men in prison need amusement just as much as, perhaps more than, those outside. The films are furnished free of charge by the manager of a chain of moving picture theaters in Maine. Of course the subjects must be chosen with care, eliminating those which deal with crooks and jail breaking, but with these exceptions the pictures are much the same as those shown at any picture house. For other recreation, the men play ball and checkers, and are allowed to do anything else in recreation hours so long as they keep within the rules.

The prison has a library of 5000 volumes, some donated by individuals and many given by the state library. Each prisoner has a catalogue from which to select his books, the librarian, who is also chaplain, seeing that each prisoner gets the book he desires. The books chosen are chiefly fiction, but some like books on engineering, and occasionally there's a call for a scientific volume.

Mr. Eaton's honors as warden are divided with the prison chaplain, the Rev. E. W. Webber, who chances to be a Universalist. Tactful, kindly, earnestly interested in the unfortunates under his care, yet capable of distinguishing between times when genuine sympathy is needed and when it would be misplaced, Mr. Webber is just the person for the post. Among his many duties he conducts the chapel services on Sunday. "You wouldn't think that a great company of men, a considerable number of whom are here for murder, nearly all for desperate or at least serious crimes, would care a great deal about going to chu ch, would you, but they do, and it is one of the finest and most encouraging features of our whol system," he declared, in telling about his work "Very few clergymen have as quiet and attentive ar audience as I speak to Sunday after Sunday—not only quiet and attentive, but really earnest anc interested. I try to avoid all suggestion of the pathetic or the harrowing. These men are suffering and being punished, whatever have been their sins, and some of them, at least, are keenly responsive. Their lives should be made brighter, not more sad."

Besides attending to the spiritual needs of the prisoners, Mr. Webber acts as censor to the some thousand letters which leave the prison each week. "In most of the Monday letters," he said, "I find a rehash of the principal things I've said in the Sunday sermon. Of course that is very flattering—no, 'flattering' is not the proper word. It is genuinely inspiring and encouraging. There are some prisoners who never receive a letter from year's end to year's end, and others who receive from fifteen to twenty each week. Some of the letters are really beautiful, from fine cultured people, showing from what high-class homes a number of prisoners have strayed; others, of course, are exactly the reverse."

The chaplain is also the school teacher. His class room is a beautiful place, with modern desks and blackboards, and many windows to let in air and light and from which one has a view far beyond the prison walls out over the river and town. There are four classes, and lessons are given one hour in the morning and one hour in the afternoon, pupils being excused this length of time from their work in the shops. Some of them learn to read and write for the first time, and within six months are able to compose letters to their families. Others never learn.

Mr. Webber's views on the psychology of the prisoner are interesting. "Most of the prisoners," he declares, "are abnormal. By that I don't mean stupid, though there are, of course, stupid ones among them, but the majority are bright, quick to receive suggestions, and willing and anxious to learn. Yet they're abnormal; there is something lacking, something left out of their make-up. They have a different process of reasoning from the average man; they think and act differently when a crisis comes than the average man would think and act. One day a man came to me genuinely distressed. 'They've put me between two thieves,' he said, 'and I don't like it.' 'Do they annoy you?' I asked. 'No,' he said, 'but I'm fussy about the company I keep.' And he who made the complaint had killed two men! A minister is not supposed to admit the total depravity of man, but there are those here who have almost forced me to believe in it in some cases. The fact that ninety per cent, however, make good on parole shows that prison life can correct and uplift as well as punish."

The purpose of prisons used to be to furnish a sort of "hell-on-earth" to torture wrong-doers and force them to repent. But psychology and a more liberal interpretation of Christianity have taught us that the old method can never accomplish the desired results, and it is good to hear that one state prison, at least, is making such genuine progress in the right direction.

That the Ends of the Earth May See

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

John van Schaick, Jr.

THERE is no reason for the Universalists of the United States to build a new and better church for the Washington parish as a parish. There is reason to build in every place where men gather, city or country. The smallest hamlet is a door of opportunity. From the standpoint of a claim upon the common purse, however, as a local parish, we do not stand anywhere. Oakland, or Miami, or Greensboro, or Birmingham, outstrips us ten to one. We have had our turn. We had better wait. That is the mental attitude in Washington. That is why nobody from Washington went to the Convention at Detroit to make propaganda for a new church. But from the standpoint of the cause as a whole, we are heart and soul for the National Universalist Memorial Church in Washington.

It is a beautiful and a useful thing for the denomination to put up a memorial to the men and women of the Great War and to the noble souls of our faith who died in the battles of peace. Such a memorial will tie us together. It will quicken our zeal. It will show to the world that we believe in paying a debt. There is no place in the country for such a memorial but Washington, for Washington belongs to no state alone, but equally to all the states and to all the people. There should be one central shrine of our faith. There should be one place of sacred pilgrimage. This church will be that place for the whole denomination. And I who say these things believe intensely with Rauschenbusch that: "Religion in the past has always spent a large proportion of its force on doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows."

The pilgrimage I would have Universalists make to the National Universalist Memorial Church is like that I would have citizens make to Mount Vernon, Arlington and the Lincoln Memorial.

There is great power in association. There are wonderful spiritual possibilities in a journey. If we realize our ideals, future travelers who stand in the Memorial Church will think not only of their beloved dead, but of the great American ideals of liberty and equality and of the great Christian ideals of Fatherhood and Brotherhood.

Still it must be admitted that we are not building this church primarily for the denomination any more than we are for the local parish. We are building it for the effect we can have upon the world at large. Washington is a city where world currents meet. Mr. Ames, Dr. McCollester, Dr. Lowe and Mr. Hunt have all emphasized this point.

As I have lived in Washington over twenty-one years, I am in a position to know that it is true.

It is much more true than it was before the Great War.

"In those distant days," says Ian Hay, "a New Yorker told me that Washington was populated chiefly by Congressmen, negroes, foreign diplomats, clannish Southerners, tourists, political wirepullers, and retired millionaires possessed of wives and daughters with a penchant for *attaches*."

Whatever truth there may have been in this statement in the past, or may be even now, a man with any vision at all must see in Washington a meeting place of the ends of the earth. People come continually from all over this country and from all other countries. At every turn one meets world statesmen or scientists or editors—creators of things or ideas or impulses which go around the world.

The Universalist faith should be held up in Washington so that men can see it and be impelled to see it.

Things had better not be done at all in Washington than be done in a small or inadequate way. After a visitor or resident has been hearing the greatest men of the country in other fields, he will not be much affected by hearing less than a leader in the church field.

After he has been looking at examples of perfect beauty like the Amphitheater at Arlington, the Lincoln Memorial, the Monument, the Dome or the Congressional Library, he feels something missing when he enters a church building without any beauty or ability to express what he feels stirring in his soul.

The word here must be with power and architecture; service, memorials and music must combine to create the power.

The reason for the new church is that stated by Isaiah: "That all the ends of the earth shall see the salvation of our God."

The opportunity in Washington is so great that other bodies of all kinds are planning and building and endowing to meet it in a great way. A list of national headquarters established here in ten years is startling. A list of denominations building national churches here is impressive.

Washington is becoming a great educational center and tens of thousands of students both need our faith and afford good soil in which to sow the seed.

Thousands also of government employees are young people. They are reluctant to form new ties. It is necessary to exert an unusually strong pull to bring them within the protecting and inspiring influence of the Church.

The currents of Protestant reaction swirl around Washington. Bryan, with his dangerous atheism which he calls faith, talks here frequently to packed houses. We must work to keep the gains liberals have made. We must not leave all the leadership to other liberal forces.

And all I have said about Washington, I mean

even more about another world capital—Tokyo. What I want for our students, I want for those thousands of seeking minds across the Pacific. The Perin-Cate House for Young Men is an appealing thing. We cut ignoble figures as Universalists when we become provincial. Far from dreading a division of interest in linking these two projects together, we welcome the opportunity in Tokyo as a practical illustration of the thing to which the opportunity in Washington will lead if we do our duty.

Editorial Correspondence

IT is good for the humble man some time to go out to the edge of the earth and sit down and hang his feet over and glory in his possessions, which stretch away infinitely before him. There are a good many edges to this earth, in a good many places, but some edges are more comfortable to sit on than others, and the view is more extended. There is an edge down at Mount Desert, in the state of Maine, which gave me much pleasure once, and remains a treasured memory. It was a rather sharp edge, made of New England granite, very high above the water, and it had a sparkling element of danger which was an added lure to youth. Far below there was a rushing, tumultuous sea crashing among the rocks, and a little way out in the blue waters were a number of rocky islands, all of which made a very pretty picture, but it seemed rather moist and uncomfortable to live with!

Now, I have found an edge of the earth down here in Florida, which in later years will appeal to those who have passed the fighting age, and seek repose of mind and body. It is made of sand, and has no sharp corners to disturb one's musings, and no jagged rock to register tragedy. The approach is fitting, as by boat or causeway we cross the wonderful bay, which is held in place all along the east coast of this great state by a chain of "islands" in the north and "keys" in the south. Our particular island is one of the largest, and even in my young life I have seen it transformed from an almost impenetrable jungle into a modern paradise, where, on landing from our boat or reaching the end of the causeway we come upon the most perfect roads, leading us past magnificent, even palatial, dwellings, over towards the edge. The edge that appeals to me is not that one which is crowded to the sea by the aggressiveness and greed of man, but farther along the beautiful level roads—and all roads are level here, there are no hills. I am living on what is called Halcyon "Heights," and I think the heights are at least five feet and six inches above sea level. And there is a place not far away which is said to be nearly thirty feet above sea-level! Those who live there are thought to dwell in the mountainous districts!

But pardon the digression; I could not forbear proclaiming that I am living the high life! We reach the edge of our earth right in the vicinity of human habitations which know not what it is to be humble, though they are half hidden and half disclosed by the abundance of cocoanut palms, and there are attractions there; but wander with me along the shore drive a mile, or ten miles, according to the ability and willingness of your legs, and there you will find an edge of the earth which rises some eight feet above the sea, and there you sit in an easy chair scraped out of the sand, with a big cocoanut tree at your back, and hang your legs over, dangling them just above where the waters of the Atlantic Ocean will playfully leap at them, throwing shells and seaweed like an obstreperous child!

This is the edge of the earth—excepting the grateful support of the cocoanut palm to the spine, the earth is no more; it is forgotten, or but remembered to make more glorious the throbbing sea which reaches out and out to the distant horizon, until you realize that there is nothing solid between you and the insurance "ad." which bedaubs the fair face of Gibraltar! That is, it would bedaub it, if the pictures did not lie! Of course, there are out there somewhere, hidden by the rotundity of the earth, a number of small islands stuck up here and there for the ocean to play with, but they belong to Great Britain and do not count excepting as way-stations for booze! There are some people who are not only willing, but eager, to be law-breakers for the sake of unearned wealth, and there are others who make the opportunity for the former by being law-breakers, not because they want the stuff, but because they want to show what smart fools they are!

But I do not come to the edge of the earth to find fault with what is left behind, but to "look forward, not back, to look up, not down, to look out, not in." And I know of no place so favorably conditioned as here beside the throbbing and wide-reaching sea. Here you can look through the small end of the telescope and see the bigness of creation, and look through the big end of the telescope at yourself, and see how small you are—if you see yourself at all!

To many people the ocean is but a very big thing, and very wet, but to me it is a living thing, with personality and character. Its face is as sensitive and changeable as a woman's, its depths as dark and tragic as a man's! It comes creeping up across the sands to caress my feet, and it makes me glad, though I know it can hurl its brutal strength to overwhelm me. But I fear it not, knowing that the gentlest touch is that of controlled power. And this magnificent monster is held in the hollow of the hand of the Almighty, even as this little earth back of the cocoanut palm This southern sea is different from the harsher ocean of the North. I know sometimes it gets surly and mad, and plays battledore and shuttlecock with the little boats in which men put forth, but it never has great hunks of ice with which to batter the life out of people. Here it is mid-winter and I need the shade of my cocoanut palm to protect me from the afternoon sun; I know no ice save that which comes from the ice factory, and the snow is a melted memory. And when I choose, I can step down into the gently pulsing swells and have a glorious swim and not get the skin knocked off my elbows and other portions of my anatomy by jagged icebergs! And out there on the boundless sea there is life—schools of big and little fish rippling the surface, the air full of bird life from the

Mother Carey chicken, the clumsy pelican, there a tiny pleasure boat with a pair of lovers charting their bigger and longer voyage of life, and beyond, the huge ocean liner tying humanity together into one family. Life, life, everywhere, and I am on the edge of it all, as I sit in my easy chair which I have scooped out of the sand at the foot of the cocoanut palm. Never can one know the world until he has gone out to the edge of the earth and hung his legs over.

* *

I have been sitting on the edge of our Church world, and hanging my legs over, and seeing some things from a new point of view, and thinking of them and other kindred things. We have just been through the glories of a glorious Garden Party, and are somewhat puffed up. Even in this city of quick money and lots of it—if you take a chance, and guess right—it is some achievement for a small group of women, aided and abetted by some men, to put over a function, and clear up over five hundred dollars in the short period of three hours. Of course we are not mentioning the months of hard labor which preceded, but we are mentioning certain conditions which were quite exceptional.

In the first place we have with us Mr. and Mrs. W. H. Luden, of Reading, Penn., and they possess one of the most beautiful estates in this city of magnificent homes. Its location is on the bay front, and nothing has been spared to make the house and grounds fit the surroundings. It is a wonderful house of Italian renaissance architecture, but it is more than that. It has been made by Mr. and Mrs. Luden an ideal American home, where children and music and flowers make the days glad. These people are holding their good fortune in trust for the good of the community, and they have won a place of honor in the city.

And in the next place we were made to realize that this Mission Church is a part of something bigger, and a small notice in the *Leader* brought generous contributions from all over the country, from Maine to California, proving that "it pays to advertise in the *Leader*." We did have a good time, and the hundreds of people who came do not hesitate to proclaim our Garden Party the most artistic, in its setting and its fine entertainment, of anything held during the season. And with it all there was no profiteering, no chancing, everybody got the money's worth everywhere. Well, that is what I have been seeing, and what I have been thinking is that all we need to make a great Universalist Church which will be respected and which can do something worth while, is for us all to strengthen our home churches, and then link them up together in a common purpose, and behold, the world is ours.

There are other things I am thinking as I sit here on the edge, but I can not tell any more now.

F. A. B.

The Papers of John Pererin

XXV Stupid but Faithful

"YE are they," said Jesus to his disciples on the day before his death, "which have continued with me in my temptations." They had just been disputing among themselves about the question who among them was the greatest, quarreling about a matter of precedence as a lot of dukes or as children might; and that at the moment when, if they had had the wit to see it, Jesus was setting out upon the last mile of the sorrowful way that led to the Cross. It was an amazing exhibition of dullness and triviality in men who for three years had lived in intimacy with so rare a friend and so rare a teacher as Jesus. In the shadow of coming events, it looked incurably small and stupid. But, said Jesus, "ye are they which have continued with me in my trials." They might be dull, they might be trivial, but at least they had been faithful. They had continued; so far they had held out.

Not all who had started out with Jesus had done that. It is said at one point that many who had been with Jesus "turned back and walked with him no more;" and there had been probably some deserters all the way. Some had set out after Jesus because they thought he would lead a movement of revolt and overthrow the Romans, and that they would come in for the spoils; and when they found that that was not the program, they went back home. Others had started in a moment of enthusiasm, but had grown weary on the way; and still others had come along moved with curiosity, and had fallen off because it had not proved quite as exciting as they had supposed it would be. So it had gone on; and the process of sifting had left Jesus with a handful of common ordinary folk; and the pick of them were these stupid childish men who knew no better than to fall to quarreling about their relative importance when their Master was girding himself for his last titanic struggle with sin and death. On the face of it, the future of the kingdom was in sorry hands if it was to be committed to these inept jealous dullards. They lacked the size, they lacked the mind, they lacked the insight needed for the task. Yet—"Ye are they which have continued with me in my temptations." They might be slow-witted; they might be crude, the world they lived in might be narrow. Yet with all their faults and all their defects, this one thing they had. They had been proved to be loyal souls. They had not understood everything; they were slow to learn; and their Master was often a puzzle and a perplexity to them. But they had "continued;" they had not failed him; they had been tried and tested, and their metal rang true.

Jesus indeed knew what he was about. He had let the process of sifting go on because he knew that for his purposes the quality of his following counted for more than the quantity. Men of capacity, able men, learned men, rich men, had no doubt been drawn to him; but he made no special effort to keep them. Not that he despised their ability or their learning, but that he knew that ability and learning were poor things to face the storms of the world with if they did not rest upon a bedrock of character. He knew what lay ahead of the men to whom he was committing the affairs of his Kingdom; he knew the strain, the tension, the hardships that would face them; and so he quietly

let the popular enthusiasm which he had evoked simmer down until it left him with this handful of ignorant peasants whom he could trust to go through death and hell for his sake when the occasion demanded. They were not an imposing company to look at—and a time came when the strongest among them wobbled. But up to this point they had stood the test; and had proved that they were likely to stick it out to the end. Before all else, before ability, before learning, before intelligence even, Jesus looked for loyalty. And he had found it in these men.

This raises some vital questions for ourselves. Our evaluation of human quality is hardly that of Jesus. A man may sacrifice his convictions to his comfort, and still be accounted a respectable citizen. A man may desert his principles for the sake of power; and though we know it we will tolerate him in a position of power. We set a far higher premium than Jesus did upon brains, upon mere ability, upon cleverness, and a far lower premium upon steadfastness, loyalty and faithfulness. Morally the average man is standing on his head and sees the world upside down. The wrong things are at the top of his scale. Perhaps some day we shall make the astonishing but quite simple discovery that it is better for a nation to be governed by men of character with little ability than by able politicians who sit loosely to moral principles and who can trim their convictions to the wind. And God knows we have too many of that kind about.

But there is a previous question: How about ourselves? We did once upon a time pledge our loyalty to the Kingdom of Christ; but does it survive? "After that many turned back and walked with him no more." We began well, with high spirit and grave intention; but the impulse died down. We lost momentum. Oh, just the old story, of course; other things came and distracted us: the pressure of business, the cares of life, rekindled old ambitions, the ancient lures and seductions of worldliness. The distance between ourselves and Christ has grown greater until little remains of our first love save a formal lip-service to a name. Many of us have done very well for ourselves. We have made money; we have gained fame; we have gathered power; our names are familiar in the street and in the market place. But it has been a costly business. We have somehow lost that thing that matters when our case comes up in the higher courts.

That fascinating person, "Woodbine Willy" (otherwise Mr. Studdert Kennedy, an English clergyman who won much merited distinction as a chaplain during the war), preaching a little time ago in London said, "I am not in the least bit afraid of going to hell; but I am horribly afraid that a day may come when Some One will look me in the eye and say, Well, and what did you make of it?" And what will you or I have made of it? Not much, I fear; but at least I would wish to be able to say, "I have carried on; I have kept the faith. It was not in me to be clever or brilliant or distinguished, to become famous or wealthy, but I did what I could. I stuck to my job. I kept the flag flying!" And I have no doubt what the verdict would be. For the Lord with whom we have to do sets more store upon loyalty than He does upon capacity; He sets faithfulness above cleverness. He prefers the loyal dullard to the quick-witted weather-cock; so that there is a chance for me.

Grant me, O Christ, the grace of a loyalty like thine, who having loved thine own that were in the world didst love them to the end; and who wert obedient unto death, yea the death of the Cross. Enable me to continue; to carry my banner through all the changes and chances and difficulties of an uncertain life in a treacherous world; and bring me to the end of the day without denial or betrayal of thy Kingdom in word or thought or deed. Amen.

English Correspondence

FEW features of the American political system have been more sharply criticised than the choice of a party leader by the national nominating convention, but we are discovering here just now how much there is to be said for it. It does at least insure that, once in every four years, the leadership shall come up for review, and that the decision shall be made by a body which, however imperfectly, represents the adherents of the party throughout the whole nation. British Liberalism has suffered incalculably of late years through Mr. Asquith's hanging on. He made no gesture of retirement, and there was no one with authority to depose him. Once upon a time "Trust Asquith" was the slogan of the party spellbinders, but nowadays no candidate would think of making such an appeal in order to attract votes.

At least, those critics who have been maintaining all along that Liberalism would have no chance until, somehow or other, it managed to get free from Mr. Asquith's leadership find that the party as a whole is coming round to their opinion. The burden is recognized as too heavy to carry. The Liberal meeting held the other day at Westminster gave evidence that British Liberalism has more life in it than has commonly been supposed, and one of the first fruits of this revival has been a movement to send Mr. Asquith to retirement. Lord Grey's reappearance in public life has been the signal for a good deal of activity on the part of his friends to secure his selection as leader. This propaganda was helped forward at first by more than one indication given by Lord Robert Cecil of his willingness to serve in an Administration of which Lord Grey was the head. Undoubtedly a Grey-Cecil combination would carry weight with a large body of moderate opinion. It would be an alliance based on a real community of purpose, and not, like the present Coalition, on nothing except the desirability of keeping themselves in office. But the more British Liberals have considered the prospect of a Grey leadership, the less they like it.

For one thing, Lord Grey sits not in the Commons but in the Lords, and a peer as Liberal leader and possible Prime Minister is unthinkable in these times. The fiasco of the Rosebery leadership settled that matter once for all. (It is interesting, by the way, to note how completely Lord Rosebery has disappeared from the public eye of late years. It might have been

sed that during recent and present national xities there would have been some desire to for counsel at any rate, to so distinguished a with the prestige of a former Prime Minister 'oreign Secretary, but actually no one seems to are of his existence.) Moreover, Lord Grey's as a statesman offers too obvious a target for shafts. Nothing that he has said for himself t his apologists have said for him has been able pel the damaging impression of his pre-war nacy. Up to the moment when he dropped out Cabinet in consequence of Mr. Lloyd George's *l'etat*, Lord Grey was generally hailed as a heaven-'oreign Minister. There has been time since 'or the country to reflect upon his policy of sing France our support while at the same quieting any uneasiness at home by assuring ment that we had bound ourselves by no obliga-/hatever.

ow that an attempt is being made to bring a new pact with France, carrying with it untold y liabilities, Lord Grey is one of the last men in any real Liberals can place confidence. His ship would be even more damaging to the party Mr. Asquith's. His selection would alienate so nd influential a section that all hopes of Liberal at the next general election would be dashed to ound. Perhaps we may see something like a ion of what happened when the question of ialism divided the Liberal Party in the period liately following the Boer War. Sir Henry bell-Bannerman then became leader, with the t idea that it would only be an interim appoint- He was not considered as at all of the same n statesmanship as either Lord Rosebery or Sir m Harcourt, but it was thought that he might o hold the place without discredit until things to shake down. As it turned out, he proved the most successful leaders the Liberal Party er had, and his Premiership will be memorable lish history. Just so, in the dark days after the lection, Sir Donald Maclean, a comparatively wn politician whose name rarely appeared in pers, was chosen to lead the scanty remnant of l members in the House of Commons. Here, the arrangement was supposed to be purely rary, but Sir Donald acquitted himself so well task that, if Asquith and Grey are ruled out, rmanent leadership of the party may quite ome to him. At any rate, he is not hampered ecord in which there is so much that has to be ed away.

present, the Coalition Administration is de-ed, to all appearances, to hold on as long as it After all, it is Cabinet Ministers that are the e-Hards. But the schism within the Coalition rly widening. The slender tie that binds its lant sections together has been still further ated by the announcement that at the next elec-e two sections will run separate campaigns, and on candidates will not, as in 1918, be furnished coupons" issued from a single headquarters. onservative section is driving hard for the pass-egislation, before the election, which will restore House of Lords much of the power of which it was stripped by the Parliament Act of 1910. The plan is, of course, discreetly veiled by the pretense that the measure to be introduced will be one for the "reform" of the Lords. What is really at the back of the Tory mind in this move is the fear that in the near future a Labor Government may propose a capital levy, the nationalization of industries, and so on. Hence an Upper House with power to check such attacks upon the propertied classes appears to be urgently needed to make England safe against democracy. The introduction of a measure for the restoration of privilege to the House of Lords will test whether there is any Liberal principle whatever that the Coalition Liberals are not ready to sacrifice for the sake of remaining in office.

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Dr. Nansen's visit has deeply stirred the crowded audiences he has addressed in London, Manchester, Oxford and elsewhere, but, unfortunately, there is little evidence that it has greatly impressed the public mind as a whole. Instead of increasing popular interest in the affairs of the outside world, the war seems rather to have narrowed the popular outlook and to have led to a concentration upon immediate domestic concerns. It would be scarcely an exaggeration to say that the majority of the nation to-day consists of persons who have lost their jobs or much of their income or who are wondering whether they may not lose them within the next twelve months. To people harassed by these anxieties and uncertainties the rehabilitation of any part of the Continent of Europe seems a remote consideration, although, as a matter of fact, it may be the determining factor in the problem of their own personal welfare. At the moment, the public question that occupies most attention is the Geddes report on the cutting-down of waste in government administration. Most people are uneasily balanced between a demand for government economy in general and a desire to continue expenditure on some provision—education, health, or what not—in which they happen to take a particular interest. There is no doubt an urgent need for public economy, but, after all, the lopping off of unnecessary expenditure will do little to improve the general trade situation. Indeed, the closing of superfluous public establishments and the reduction of official staffs will only increase the number of persons seeking work. The one effective remedy for unemployment is the economic restoration of Europe and a consequent demand abroad for British products. But this necessity has not yet adequately been driven home to the minds either of our politicians or of the general public.

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An important event in British journalism is the retirement of J. A. Spender from the editorship of the *Westminster Gazette*. This paper has never had a very large circulation, but its influence has been altogether out of proportion to its figures of sale. There has been, perhaps, no daily publication so widely read among journalists themselves and other leaders of opinion, both in London and the provinces. More than any other London journal of our time, the *Westminster* could claim the indefinable quality of "distinction." Never vulgar, at the same time it has never been dull. Day by day, Mr. Spender's leading

articles have kept at the highest level of editorial writing. With remarkable success he has applied the standards of Oxford thoroughness and culture to the discussion of every-day affairs. The *Westminster* has lately been transformed from an evening into a morning paper, and Mr. Spender's retirement is understood to be mainly due to this change.

There is reason to fear that English Liberalism, which has been served so brilliantly by this journal in the past, will not be the gainer by the alteration. It can scarcely be said to supply for London the lack of a morning paper equal to the *Manchester Guardian*, and there is nothing to fill the place it has left vacant in the evening press. The competition among the London dailies nowadays is increasingly severe. In their attempts to outbid one another several of them are now running insurance schemes, in the benefits of which any reader may partake who sends to the office a coupon certifying that he has placed a regular order for the paper with his news-agent. The practise started with insurance against street and railway accidents, but in one instance it has been carried so far that readers may obtain compensation for the loss of their apparel or household linen in the laundry!

Just now one needs to get all the comfort one can from the reflection that the press lives by chronicling the abnormal. To judge from the news that obtains the most prominence, one might otherwise suppose that the people of England spent most of their time in mysteriously poisoning their friends and in engaging in sensational law suits. Still, it speaks rather unfavorably for the general temper that—unless editors wrongly gauge the public mind—there should be a keener interest in such matters than in national and international affairs of the gravest consequence. Perhaps we are still feeling the effect of the stimulus that was given during the war to the appetite for daily excitement.

Even when the press handles religious matter is equally solicitous to satisfy the demand for sen tions. There has been a lively newspaper controve about the action of Dr. W. E. Orchard, of the Ki Weigh House, in obtaining ordination a few years from Bishop Herford, of the Syro-Chaldean Chur (Bishop Herford, by the way, is said to be connec with the New England Herfords.) He has been asl why, if he felt that he needed ordination, he did go over to Rome or follow R. J. Campbell's exam and take orders in the Anglican Church. Going o to Rome, Dr. Orchard replies, might perhaps br him peace, for some Protestants could give the Rom points in persecuting zeal, but then he would have disavow half Christendom. And if he accepted An can orders he would not be allowed to preach for Free Churches or give Nonconformists the sacram He explains his ordination by Bishop Herford as to his desire for the reunion of Christendom. He h that, as a prelude to such reunion, "each denomi tion and congregation and each Christian soul sh endeavor to absorb, as far as it can, and by its method of approach, the faith and practise of whole Church." Therefore he believes that a c plete ordination must be one which embraces three historic types—Episcopal, Presbyterian, Congregational. Ordinarily a minister can se only one of them. "I have submitted to them says Dr. Orchard, "and am willing to submit t many others as may be necessary to the reunio the Church, as long as they do not conflict with principle, or demand that I cut myself off from ministry or any Church." In his judgment, he putting himself right on a technicality, but a techni ity which was standing in the way of his desir show that Catholic faith, sacramental worship, e gelical experience, and social application were abl live together and indeed needed each other.

The Great Reproductions---A Sermon

The Rev. Fred A. Line

WE say that there is nothing new under the sun, and it is true, and yet we feel the force of divine utterance, "Behold I make all things new." We realize that this old world is continually being made over in the bringing of old principles into new relations as applied to the lives of men. The world of to-day is builded upon the world of yesterday. We are copyists, every one, appropriating to our own use the truth which has been the heritage of ages gone by, imitating the masters of yesterday, reproducing their thoughts and their lives. Not only have Sothern and Marlowe and other noted actors reproduced Shakespearean plays these many years, but "Hamlet" and "Macbeth" and "The Merchant of Venice" are being acted over and over again in the lives of men. The Raphaels and Michelangelos and Vincis of yesterday, making ideals speak to men, to-day mingle with the common people, for their master paintings have been reproduced to delight the eye and quicken the soul of countless millions. The preacher proclaims no new message. He speaks only the words that Moses and Isaiah and Paul and Jesus spoke before him, a message which has been in minds and hearts of men in every age of history.

To reproduce the Christ character in our and in the life of the world should be our great a tion. Jesus Christ lives more truly in the world to than he lived on the shores of Galilee two thou years ago, because his character and life are nearly reproduced in the lives of the many than before. He went about healing all manner of dise To-day men are in his spirit fighting tuberculosis typhoid and removing the causes that make diseases possible. He relieved poverty and dist To-day we are in his spirit working for economic social justice. We are hearing the cry of human need and cleaning up the hell-holes of modern soc building up more and more the kingdom of heave earth. So little by little Christ is entering int experience of a world-wide humanity.

I have been reading a novel by William D Pelley, "The Greater Glory," a story of small tow in Vermont, with a recital of those sufferings, fices, sorrows, joys which constitute the wa

approach to the greater glory. Mary Wood is driven from her home on the farm by a drunken crazy stepfather and finds work in the *Daily Telegraph* newspaper office in Paris, Vt. In course of time Jack Purse comes to be foreman on the paper. He is poor, but honest and hardworking, and has his heart set upon paying his father's debts, regardless of the fact that he is legally released from all financial obligations by the bankruptcy court. Jack and Mary are married, and six boys come to them, adding to the serious problem of getting ahead in a financial way and to the joys and sorrows, the human experiences, that go to make life worth while. To himself and to others Jack Purse appears to be a failure, and just as the one great opening of his life comes to him and he is about to make good, the angel of death removes him from the scene, and Mary is left to face the world alone with six boys to educate and train for life service. She throws herself into the task as mothers in every age have done. She determines that every one of the six boys shall have a college education, and that she may have the wherewithal to realize her ambition for them she seeks and secures her old place in the *Daily Telegraph* office. Sam Hod, the editor, gives her the place at sixteen dollars a week. After Mary leaves the office, the other members of the force expostulate with him, pointing out the absurdity of paying sixteen dollars a week for the service she will be able to render. But Sam replies:

"Yes, sixteen dollars a week! And what about sixteen dollars a week! Suppose Jesus Christ walked into my office this afternoon and said to me, 'Sam Hod, will you manage somehow to rake together sixteen measly dollars every Saturday night to loan to me so that I can help a poor, perplexed, bewildered mother raise six freckled-faced, hell-raising, button-busting kids?' I'd just naturally scrape that money together somehow, wouldn't I? Well, I don't mind saying that seven minutes ago, as I sat in that chair and Mary Purse declared her intention of slaving her life out to put them half-dozen young wild-cats through school—I saw Jesus Christ in that woman's face."

The boys finish school and go out to do the work of men in the life of the world. The mother had hoped and prayed that her oldest son might be a minister, but he persuades her that he is called to follow his father's calling in the newspaper field, at what cost of heart anguish to the patient, faithful mother the son never realizes. Perhaps one of the other five will enter the ministry. But no. Fred takes a chair in an agricultural college in Ohio; Teddy becomes a civil engineer; Dick becomes the business man of the family; George makes his mark in the practise of law; and Dexter makes his contribution to advancing civilization through the medium of the steel industry. And so Aunt Mary, as she comes to be known, is left alone.

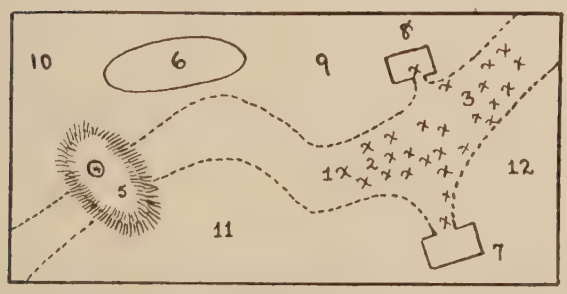
But finally there comes a great day in her life. Her oldest boy, who has become a great power in the newspaper world in New York, is asked to address a great church gathering in one of the largest churches of New York. Sam Hod plans a surprise for Aunt Mary, and takes her to New York to the meeting. Her eyesight is poor and she can not distinguish the features of the gentleman who occupies the center of the pulpit platform, but when the speaker's name is spoken and Tom Purse announces his subject, "Jesus Christ, the King of the Nations," she exclaims, "It's my boy, my boy Tom, and he's preaching." It was indeed her great and all consuming, all alleviating, all recompensing moment of power and glory, the greater glory, the greatest glory, "of whose height and breadth and depth there is no telling." Mary Purse had come into her own.

To reproduce ourselves in other lives, to speak to men in the manifest achievements of human experience, is to attain unto the greater glory. To become more like Jesus is the problem of our lives. It is very simple. We do not have to learn creeds or recite catechisms or make long prayers. We are simply called upon to love God and man, and to live in the spirit of Jesus a life of loving service.

The Sand Table

Mrs. Frank Austin Alden

THE SER



1. Jesus.
2. Group of twelve disciples.
3. Group of people.
4. A stone.
5. The hill (mountain).
6. The sea of Galilee (mirror).
7-8. Homes.
9-12. Grass, trees, flowers, etc.

EVERYBODY and everything has to have a name. You have a name. This table has a name. We call it "The Sand Table." We give names to help us know what we are talking about. In just the same way our Sunday school lessons have names. And the name of this one is "The Sermon on the Mount." Now, if it was a sermon somebody must have preached it. Now listen, for I want to tell you who preached this sermon. It was Jesus. Now let us repeat the name of our lesson. All together now: "The Sermon on the Mount." And who preached this sermon? All together: "Jesus."

Here we see Jesus. (Point to doll.) And here are his twelve disciples. They are coming to this mountain side. (Move Jesus and the twelve to 5.) And see all these people who are following Jesus and trying to keep close to him. (Move the dolls representing people to 5 also.) Now Jesus, seeing all the people, goes up the side of the hill where all of them

can see him easily. And then he sits down. (Place doll in front of a stone resting against the stone, and it will seem that he is sitting.) Do you know, that is the way the men who preached did in those days. Now we would think it funny to see the minister sitting down, wouldn't we? But you see in different times and different places they do things very differently. And we must never laugh at other people or make fun of them because they do not do things just the way we do. For the way they have been taught to do them means just as much to them as our way means to us. And if we make fun of them it hurts them. And we wouldn't want them to laugh at us. So we must not laugh at them. That would not be living by the Golden Rule of Jesus at all. And we are trying to do to others as we would have them do to us, aren't we?

At this time Jesus was preaching to a great multitude of people. Many, many people that means. A great many more than we can see here. You see we didn't have dolls enough to make this great number, and if we had tried to they would have filled up the whole sand table. So we will just "make believe" that this group is many many times larger than it is. And Jesus is preaching to all of them. Next Sunday we will study about Jesus preaching a sermon to one person. But to-day he is preaching to a great crowd. You see Jesus wanted to tell all the people he could about how God was their Father and loved them so much. But if there was only one he told his story just the same. And by doing that way he taught us that we must not let God's work go because there are only a few. Do you know, I heard a story about a minister far away across the ocean who went to church one day to preach. And, what do you think, there was only one boy came to hear him. That was not a very big audience, was it? Just think of it—only one boy. And what do you suppose that minister did? Why, that minister preached his sermon just the same as if there had been a lot of people there. And afterward the minister wondered if it had done any good to preach to one boy. And years went by and he never knew. And then he learned that that boy had been converted to know God as his Father, and to love and follow Jesus, and had been a missionary for a long while, and that it was that sermon that led that boy to his life work. Because the boy felt that it meant a great deal that the minister preached to him alone. So we can't tell anything about what God will do with a service, no matter how small the audience is.

But now Jesus (point to him) is telling all these people what to do and be if they would be happy. Everybody wants to be happy, don't they? But some people think they can be happy by making other folks unhappy. And that doesn't work anywhere. You can't be really truly happy if papa or mamma is unhappy. Why, it makes you feel bad too. And you can only be happy when all the other folks around you are happy too. So we must never be anything or do anything that will make other folks unhappy. Now, this is what Jesus means when he tells these people, this great crowd of people: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." That means that they will be happy if they are not proud and selfish. (Take up as many of the beatitudes as time permits, putting the meaning in simple language.) Now, all these things that Jesus tells these people are to teach them to be unselfish and loving and helpful to others. He doesn't tell them that they must do some great thing that all the other people will cheer and applaud. A lot of folks make this mistake of thinking they must do some great, big thing to be happy. But Jesus tells all these people that it is the spirit of how they do ordinary things that have to be done that makes us happy. Why, if there is any way you can do something to help some other little boy or girl that you are playing with, do it and do it quickly and do it with a smile. Then you will be so happy. Oh, you never know how happy it makes you until you try it some time. And if some other little boy or girl does something mean to you, something that hurts you, you mustn't get cross and say or do mean things back. You must remember that Jesus preached this sermon just to you—just as much as if you had been right there, and as if you had been the only one there—telling you how to be happy by loving and helping other folks. And, then, do you know, you will be doing God's work just as Jesus was.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Manager of the Mill

ONCE upon a time, when I was moving about the country, and mussing up the map in several of its sections, I left the train, and hired a Mule and rode up a Creek many miles. And I came upon a little Settlement whose most important industry was a Stave Mill. And the Mill bore a Sign, saying, Standard Oil Company.

And I met the Manager of that Mill. And I have rarely met so mighty a man, or at least a man so conscious of his Might. And he produced for me the Reports of the Standard Oil Company, of which he was the local and visible head, and told me of the greatness thereof. And he told me about his own management of the Company, and of the way in which John D. had grown to rely upon his judgment.

And he told me of what John D. said unto him the last time he met him at the Galt House in Louisville, and how John D. spake to the intent that he was now getting on in years, and looked chiefly to the Manager of this Stave Mill to keep the Company off the rocks and hold up its Dividends.

And all the folk that lived about the Mill and ate their bread by riving out stave-bolts and by the sawing and shipping of staves to make barrels for Standard Oil heard the speech of the Manager, and considered how great a man he was. And they thought that John D. was in comparison a man of little account, and a Back Number at that.

But it came to pass upon a time that I met John D. And we sat together at the table, where I ate a good dinner and he ate Graham Crackers and milk. And he spake very quietly and compassed his spirit with meekness. And as we spake together, I mentioned the Stave Mill and its Manager. And I learned that John D. had never learned that the Standard Oil Company had a mill on that particular Creek.

But John D. was a mild man in comparison to the Manager of that mill.

Thus did I learn what I had suspected all the time, that the Manager had never seen or known John D., whom he talked about as if John D. had been his bosom friend and junior partner.

But this have I often found, that small men in places of petty power grow arrogant and boastful. But I have known great men in high places who have been humble.

* * *

APPLIED UNIVERSALISM

The Ball Brothers, of Muncie, Indiana, have been for many years notable exponents of the art of Christian philanthropy and social service. Until the death of William C. Ball, last April, there were five of these brothers, four of them in the Universalist Church and the other a leading layman in the Presbyterian Church. They have just announced a gift of one million dollars to various public institutions, chiefly in Muncie. The eastern branch of the State Normal School, located in Muncie, receives a quarter of a million dollars. This supplements the original gift of a school property worth $300,000 which was given by Ball Brothers a few years ago to make the Normal School possible.

The Muncie Y. M. C. A. receives one hundred thousand dollars. This supplements a gift of one hundred and fifty thousand dollars to the building fund and many thousands of dollars in yearly contributions. In addition to this Mr. and Mrs. E. B. Ball gave Camp Crosley to the Y. M. C. A. boys, and they have already spent at least thirty thousand dollars upon it.

The Muncie Y. W. C. A. received one hundred and twenty-five thousand dollars from Ball Brothers last year, and the colored Y. W. C. A. was given a house.

The Muncie Hospital receives $100,000 for the extension of its work.

In order that Muncie may have an auditorium adequate to the needs of the city, and large enough to accommodate conventions (the Universalist General Convention will be in this), the Ball Brothers give one hundred and fifty thousand dollars to the Masonic Temple Association, supplementing an original gift of one hundred and ten thousand dollars, with the proviso that the auditorium shall be at the public service at a non-profit rental. The Delaware Tuberculosis Association and the James Whitcomb Riley Memorial Hospital (Indianapolis) receive twenty-five thousand dollars each. Hillsdale College, Michigan, of which the late William C. Ball was a trustee, receives one hundred thousand dollars. The sum of $140,000 remains as yet undistributed.

There is hardly a church in the city to which Ball Brothers have not contributed generously, while the Universalist church has been the constant recipient of their generous support.

But best of all contributions to the life of the city has been the lifelong service of these men and their families in church and Sunday school. Mr. Frank C. Ball was Sunday school superintendent in St. John's Universalist Church for more than twenty years. He was succeeded by his brother, recently deceased, and he in turn has been succeeded by his son, William H. Ball. Mr. Edmund B. Ball has been a trustee and active committeeman of the church for many years. Dr. L. L. Ball has long been a trustee and a deacon. Two daughters, a daughter-in-law and a son of Mr. Frank Ball are efficient teachers in the Universalist Sunday school. Mrs. William C. Ball is president of the Flower Circle and ex-secretary of the Marion Crosley Mission Circle. Mrs. L. L. Ball has been until recently the president of the Woman's Service League in St. John's Church.

Mr. George A. Ball and his wife are very active in the Presbyterian Church. Mr. Ball is a ruling elder and president of the Men's Club and Mrs. Ball teaches a class of young women.

These men and their families are represented in office in nearly every service organization and educational institution. Mr. Frank C. Ball is president of the Y. M. C. A. and Mr. E. B. Ball is on its active committees. Mrs. E. B. Ball holds important offices in the Y. W. C. A.

The constant example of these very busy men and their families, present in church and Sunday school every Sunday when in Muncie, has been of inestimable moral value to the community and has borne testimony to the quality of the heart out of which are the issues of life.

* * *

CRANE THEOLOGICAL SCHOOL

The Catalogue for Tufts College and Crane Theological School for 1921-1922 has just come from the press. It shows the work in all departments, those out at the Hill and those in Boston. Taking all departments together, Tufts has a teaching force of 227 and a student body of 2,091. The Theological School shows a gain which puts it on as good a basis as before the war, with an enrollment of eighteen for the year. The newcomers have many promising young men in their number, all enrolled in the combined courses and looking to a thorough training in college and seminary work. The tendency at Crane is a more intimate mingling of theological students with the general college students. Not only is this so in matters of class-room, but in matters of social and college activities. Some of the Crane students are in the Glee Club, the Board of Publication, and in athletics. Many are members of college fraternities.

A college man recently said, "The theologs now are just like other fellows." The theory behind all this is that men fitting for the modern ministry should not be segregated to theological associations, but thrown into the general college group. The more truly they understand young men, the more truly will they understand the same men when both have become members of general society.

The faculty of Crane is a well-balanced group of professors. There are men who dominate in different departments, and the student has a chance to compare the ideals of different enthusiasts and work out a balanced idea for his professional equipment. Crane has strong personalities in its force of instructors: such men as Skinner, Hall, Wyatt, and McCollester; and such college professors as Givler in Philosophy, Andrews in History, Neal, Lambert and Lane in Natural Science, Durkee in Chemistry, Bacon in Physics, Wren and Ransom in Mathematics, Gray and Gilmer in English, Wooster in Political Science, Dennison in Latin, Fay and Lewis in Modern Languages, and many others. Besides these are off-Hill lecturers who bring special messages to the student body.

The men at Crane are given great freedom of thought and expression, and it is expected that they will naturally have some positive, personal programs when they first go into the world, and it is also expected that they will have wisdom enough to work out sane and constructive programs in the parishes into which they go. The outlook for Crane is very promising. Its adherence to a liberal program has brought it both criticism and commendation, and out of it all an increasing number of strong young men whose aim is to do the world good. The methods of academic training are growing more exacting and there is increasing insistence on excellence in scholarship and reasonableness in program.

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A LETTER FROM MISS BRIDGES

My dear Friends:

I wish I could thank each one of you personally for sending the rag dolls for my dear little Japanese children here, and tell each one of you what great happiness they furnished. The box arrived two weeks before Christmas, but not until a very few days before our Christmas celebration could we release it from the customs.

Little Meye, who lives in the home where I am staying, knew the package had arrived, and those two weeks of waiting were very long to her. She was on her knees beside me when the box was opened, and I wish you might have heard her exclamations as each doll was unpacked. They were carried into the living room and arranged on the library table where every one could see and enjoy them.

Little Meye kept the baby doll; "Betty, who wanted to be loved," was sent to Ishihara San's Kindergarten; "Peter Rabbit" is the pet in the Tokyo School for Oral Speech, where thirty little dumb children are taught. A large box of dolls and toys was sent to a kindergarten where many children of the very poor assemble each day, and the last dozen I put in a bag under my arm, and went out Christmas morning, and distributed along the narrow streets to children who had never owned a doll before. I certainly thank you for affording me the pleasure of passing on the dolls to these little people. It helped make Christmas happy for me as well as for them.

Your friend,

Althea Bridges.

Tokyo, Japan, Jan. 26, 1922.

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TWO GREAT SUNDAY SCHOOL ORGANIZATIONS COMBINE

In February at Chicago, the Sunday School Council of Evangelical Denominations and the International Sunday School Association held their annual meetings. The business of prime importance to both organizations was the plan of merger which was presented by their Joint Committee on Reference and Counsel. This plan was the culmination of four years of negotiations between the two bodies, the purpose of which was to effect some form of organization through which co-operative Sunday school work might be done in the United States and Canada.

The Sunday School Council is an organization comprised of editors, publishers, general secretaries, educational secretaries, and field workers of over thirty denominations of the United States and Canada. Members of this organization are directly responsible for the Sunday school work of their denominations. The International Sunday School Association, on the other hand, is a voluntary organization of Christian laymen interested in the Sunday school. Its leadership is drawn from the rank and file while the Sunday School Council leadership is made up of official representatives of Sunday School Boards. One is popular in its character and contacts; the other is official. Both organizations, however, have had the same field, that is, the Sunday school and its week-day and community affiliations. Naturally, as the denominations accepted more fully their responsibility for the leadership of the young life of their Churches, there arose duplication of program and effort, involving misunderstanding and friction.

The need of a common policy and program for the common tasks in interdenominational work is the real need which has brought these organizations together in the merger which has just been so happily and unanimously adopted by both the Council and the association.

By the terms of this merger the reorganized Executive Committee of the International Sunday School Association becomes the head of the merged organization, while the Sunday School Council as an organization is discontinued. Provision, however, is made for its essential functions by the organization of groups of professional workers, such as children's workers, young people's workers, adult workers, directors of religious education, denominational editors, denominational publishers, etc., each group having affiliations through its chairman with the International Sunday School Council of Religious Education. The name of the new organization is henceforth the International Sunday School Council of Religious Education, and the charter is to be amended by changing the name from International Sunday School Association to International Sunday School Council of Religious Education. A Committee on Education made up of leading specialists in the field of religious education in the United States and Canada is appointed by the new organization and will formulate its educational policies and programs. It will be seen that in this very simple form of organization provision is made for the administrative task, the educational function and the deliberative element.

Fifty years ago the International Uniform Lessons were first issued and the active life of the International Sunday School Association began. Next June, at Kansas City, is to be held the quadrennial convention of this association, which will mark the beginning of a new epoch of progress in religious education through this merger of Protestant Christian forces in the International Sunday School Council of Religious Education. It will be known as the Jubilee Convention. It is hoped that at that time a new general secretary will have been elected and a change of headquarters to the national capital effected.

The same officers of the Sunday School Council were reelected to continue until its affairs are cleared up, and the merged association is in active operation.

Our Universalist General Sunday School Association expects from the new body the same cordial co-operation that it received from the International Association.

* * *

"MEL" TROTTER AND THE RESCUE MISSION

Sometimes we think of the Rescue Mission as a sort of life-saving station for drunkards, but the work that "Mel" Trotter is doing as superintendent of the Grand Rapids Rescue Mission is something vastly more vital. "Folks are just as much in need of the Gospel when sober as when drunk," he declares, and although prohibition has changed some aspects of his work, economic conditions, not alcohol, give the mission its opportunity. You can reach a man when his pocket-book is empty who would never come to you otherwise. Generally speaking B. A. stands for a college degree, but with Mr. Trotter, or "Mel," as everybody calls him, and the members of his mission, it has come to mean "Born Again."

The reason for Mr. Trotter's remarkable success in the Grand Rapids Mission is nothing more or less than his faith in the underlying goodness of man, faith even in the "down-and-outer." Such faith must bring results. "Of course," he admits, "many come to the mission only for selfish reasons—and they get just what they want; but a large number of them also get Christ along with food and clothing. Men who come for loaves and fishes sometimes get salvation, too. We don't make them come to the altar for a bed and food and clothing, yet a man often thinks all he needs is a bed when what he needs is Christ."

"As the down-town population of our cities has been increasing, the churches have been moving out, and the Mission has come to take their place," says Mr. Trotter, in urging Christian people to support the Rescue Mission. "The Mission is a branch of the Church, ministering to its own group of people exactly as the Y. M. C. A. and the Y. W. C. A. The Church at large should help, and send its young folks down for music and personal work as a part of its social program."

* * *

A TEST OF ENDURANCE

It is amusing to read the tirades of the great metropolitan journals over the failure of Prohibition. One wonders why, if Prohibition is such a failure, it is necessary to keep up, week after week, month after month, such a howl of anger against it. As a matter of fact, of course, Prohibition is working satisfactorily in all but a few scattered areas of the country, and ninety per cent of the people are wholly pleased with its enforcement. In great cities, like New York, bootlegging is going on, and there is more or less illicit selling in saloons, hotels and restaurants. Newspaper men, who know no more of the country west of the Hudson River than they know of Kamchatka, naturally assume that every city and town is meeting the same difficulties of law enforcement that are peculiar to the metropolis. But nothing of the sort is true; and even if it were, there would be little to worry about. For the liquor supply is steadily and surely running out. In January, 1920, the bonded warehouses had nearly 69,000,000 gallons of liquor on hand. On July, 1921, the supply had been reduced to 42,500,000 gallons. This proves, of course, that certain portions of the country are decidedly wet; but it also proves that such condition can continue only for about two years more. With this supply exhausted, there will be no source left but importation from abroad, and this can easily be dealt with. "It is a test of endurance and patience between the law and its

violators," says the *New York Evening Post*, "and there is little doubt which will win in the end."—*Unity*.

* * *

A COMEBACK

To the Editor of the Universalist Leader:

There is no doubt that the editorial in the Jan. 28 issue of the *Leader*, "What are we going to do about war?" is along the right lines, but is it right to address it to the "followers of the Prince of Peace?"

They *never did* sanction war, and to do them justice the distinction should be made that the appeal is to those who *pretend* to follow him.

Henry A. Lovejoy.

West Medford, Mass.

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THE SUNDAY SCHOOL LESSON

James W. Vallentyne

MARCH 26—REVIEW

Who Makes History?

It would appear that Old Testament history was made more by the prophets than by the kings. The power in the pulpit sometimes exceeds the power on the throne. Religious genius made up of human sympathies and intellectual insight freed from partisan bias is a power seldom equaled in political positions.

This is a topic that one could with great advantage trace through the courses of history. If we could discover who has been the most successful maker of history we could better judge who might best be chosen to make the history of the future. Real constructive genius is often overlooked when it is sorely needed, all because it is not engaged in either politics or money-making.

Elijah

Some men come to their service as a whirlwind, and do their work in striking and spectacular form, and pass on as sensationally as they come. There are many other types and many other methods. Which is best we do not know and we need not know, for every man must do his work with the peculiar endowments and in the peculiar temperament with which he is equipped. If every man contributes something to the great sum of understanding and purpose and idealism let that fact be his credential. Let our concern be centered upon the man who does nothing or who does nothing but offer advice.

Elijah came sweeping into Israel out of the desert in a time when a keen vision and a virile conscience and a brave heart and a clear voice were very much needed. Israel had been made dizzy by the appeal of the sensuous. The sensuous has its place, but its place is always in the company of intellect, sympathy, purpose and service.

Elijah halted the wild ride of Israel. He did not abruptly turn Israel right about. That kind of reform is seldom accomplished. He did check the moral holiday and joy-ride of the country and turn the public sense back to sanity. He was a man of action, of great daring, of radical temperamental undulations and of unusual experiences.

Elijah was not the man to take a parish in hand and build "more stately mansions," but he was a man of unusual value for occasions when great appeals should be made to public sense and conscience.

Elisha

Elisha lives in the shadow of his spiritual father Elijah. May be he was an imitator of Elijah. The records side by side suggest that the younger copied the older. This suggestion is so strong that one almost protests that the historian has determined to make it so.

Elisha however makes a real and vitally important advance upon the work of Elijah. This elder prophet was a tornado and tempest of rebuke and exhortation. He was the pioneer of ethical preaching. He was the father and founder of that preaching that made Jehovah *righteous* and that demanded righteousness in the people that would be in harmony with Him. The younger man went on to more constructive work. He organized a school. He *taught*. Preaching has a value that can not be measured, but teaching has a value that is likely to remain in the bulwarks of character for a greater period. The preacher appeals to what a man knows. The teacher leads men into new knowledge and into new mental skill.

Perhaps Elisha's greatest work was his founding the school of the prophets. A preaching and exhorting ministry is great, but an educated preacher and exhorter is of greater value than the man who works under the limitations of his own unaided development. Elisha performed a wonderful service when he established a center where men with the spirit of service might assemble and get training and inspiration in vision and faith and power.

Amos

The prophet Amos followed. His was a new type. Perhaps he was stronger in the hardihood of human virtue than either of these foregoing men. He was a practical man. His great interest was in the practise of every-day virtues and principles.

"No teacher of the pre-Christian era, it is safe to say, comes so close to the most vital interests of our twentieth century as this prophet of the eighth century before Christ. The attack which he makes upon bribery and the oppression of the poor has been re-echoed again and again in recent years among all the more advanced nations of the world, where the struggle for political equality has passed on to the struggle for honest government and economic justice. With the transference of interest from such questions to the strife of nation against nation, when war breaks out, appeal is made to God for national victory, and many deny that the principles of righteousness can be applied in the dealings of nations. At such a time the voice of Amos rings out anew, declaring that God demands righteous dealing of nation with nation as well as of class with class. Yahweh's previous blessing upon a people imposes a far greater responsibility than rests upon others to let justice roll down as waters and righteousness as a mighty stream." (*Professor Fowler.*)

Yesterday, To-day, and To-morrow

We stand between. Yesterday is in marble. To-day is in the vats. To-morrow is in the warehouse.

Yesterday is not satisfactory though there is enough of good in it to cheer one and all who seek beauty and success. There is great victory and inspiration in yesterday. It must be honored and sung always.

All of our tastes and skill and understanding is the contribution of yesterday. This is the reason we so often do it such gross injustice. Because yesterday made to-day a little better than yesterday was we must not forget that yesterday did the *making*.

As surely as yesterday produced to-day, to-day will produce to-morrow. The high standards of unselfish service that brought this good to-day out of yesterday must compel us to project a to-morrow that will be superior to to-day. *In this we must not fail.*

* * *

GOOD ADVICE

"If you are hunting a job, you ought to go about it intelligently. First of all, clean yourself of those notions and feelings that interfere with your success. Go through your mind and heart with a strenuous will-broom and get yourself prepared for your enterprise. For instance, out with Self-Pity! Make up your mind you are not going to be sorry for yourself. Self-pity makes you weak and wretched, and it makes you subtly offensive to others. Second, out with Fear! Why should you tremble and hesitate before any man? You have something to sell that somebody wants; that is, your ability and labor. Keep going until you find that somebody." This suggestion of Dr. Frank Crane to those hunting a job is especially applicable at a time when there are nearly six million unemployed in this country.—*Christian Register*.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

GIVING

God gives us joy that we may give,
He gives us love that we may share,
Sometimes He gives us loads to lift
That we may learn to bear.

For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly too,
When we have learned to bear.

Julia B. Cady.

THE MAID OF HONOR

POLLY stood and gazed at the pretty clothes laid out on the bed all ready for her to put on. She wondered if Cousin Mary Lilian, the bride, could possibly feel any more important ıd happy than she, the maid of honor, felt. She ıt out her hand and stroked first the white organdie ıffles of the dress, then the soft pink sash, and then ıe long silk stockings. All the time she was gazing ; the satin slippers, slender, arched and shining. ırely, of all the lovely things those slippers were the ·veliest; even the bride's own slippers were no more ıarming. Polly clasped her hands.

"Oh, the beauties!" she cried.

She was still a little dazed when her mother came . to help her dress. It did seem strange, she thought, ıat a stout and somewhat overgrown little girl with raight dark hair should be about to turn into a hite-robed maid of honor. But, though it was like agic, it was true.

Cousin Mary Lilian had always lived in Polly's ther's house. She had no sisters of her own, and hen she decided to marry almost the first thing she id was, "I don't want any bridesmaids, but I do ant Polly for my maid of honor!"

When Polly heard that she had jumped up and own with delight.

"But the maid of honor will be bigger than the ·ide," some one remarked, and then the little girl's ·art had sunk, for there was no denying that she as large for her age, and Cousin Mary Lilian was most as little and light as a fairy. Dr. John, who was be the bridegroom, said that if the wind blew hard on e wedding day he should have to put weights on his ·ide to keep her from blowing away.

Remembering all that, Polly stood very still with stricken face. Then Dr. John came to the rescue. f you try to find a maid of honor who is smaller an the bride," he said, "there won't be any wedding all, and then what should I do?"

That settled it: Polly was safe. The very next ıy she went to town with mother and Cousin Mary lian to buy the organdie dress, the sash, the silk ockings—and the satin slippers. The slippers were e most important of all, Polly thought. They had ıckles and rather high heels. Her mother was ubtful at first about the heels. "You mustn't wear them, you know, except at the wedding," she said.

"Oh, some one will find use for the slippers after that," Cousin Mary Lilian urged. "Let her have them just this once."

And so the slippers were ordered and became for a while the property of happy Polly.

As she stood and gazed at them on the day of the wedding her mother came in hurriedly.

"You must begin to dress right away, Polly," she said. "We've discovered that the train time has changed, and so the wedding has got to be put forward twenty minutes. Hurry child; the bride is nearly dressed."

Polly was quite willing to hurry. She threw off her everyday dress, splashed hastily through her bath, brushed her dark hair, and in fifteen minutes was pulling on her stockings. She trembled with joy. How trim and slender those slippers looked, waiting on a near-by hassock; would the girls ever again laugh at her big feet and call her "Pudgy Polly?"

"Hurry, Polly," her mother called. "I am ready to drop the dress right over your head."

"Coming," Polly said. "I've just got to put on my—"

She broke off in the act of putting on one of the slippers, for the door of her bed room was suddenly flung open.

"Oh," said a voice, "the worst thing has happened! What shall we do?"

It was Lucy Brown speaking, one of the young neighbors who had come over to help the family get ready for the wedding. She looked scared and white.

"O Lucy Brown," cried Polly and her mother at the same instant. "What has happened?"

"This," said Lucy, and held something up to their gaze—a strange-looking black-and-white object.

"What is it?" they cried again

"It is the bride's slipper," said Lucy Brown solemnly.

Polly sat and blinked. The bride's slipper—that splotched and spotted thing?

Other girls came crowding in; they explained hurriedly, all talking at once. The slippers had been set aside on a table to keep them out of harm's way. In the bustle and confusion some one had knocked over an inkstand that stood near them; one slipper was untouched by the ink, but the other had been ruined. It was not a white slipper any longer, but something that looked as if it might have been rescued from the ash barrel.

"Oh, poor, poor Cousin Mary Lilian!" Polly cried. "What will she do?"

One of the girls spoke in a frightened whisper. "She says she will not be married in black shoes or in old white ones either!"

"And of course she can't," the others echoed.

"But," said Polly's mother, "there is no shoe store within ten miles, and it is nearly train time."

"Then she will wait until another day," said Lucy Brown. "We can't make her change her mind."

With that they all turned and hurried away—all but Polly, the maid of honor, who still sat on the floor

ready to cry, with one slipper on and one slipper off. She was not thinking about herself, but about her cousin. The flowers were all in place, the minister had come, the people were waiting in the parlor; how dreadful to put off the wedding! What would poor Dr. John say! And all on account of a little pair of slippers! Polly blinked again.

And as she blinked, suddenly her glance fell on her own slippers.

"Oh!" said Polly. She sat perfectly still for half a minute and then she said, "Oh dear!"

For a thought had come to her—a surprising, overwhelming thought: Cousin Mary Lilian could easily wear Polly's shoes; Polly knew that, for she had often proved it. And here were the new slippers, white and speckless, and over in the room across the hall were those other slippers, and one was ruined. There was only one thing to do. It was a hard thing, and the thought of it brought hot tears to Polly's eyes. But she scrambled to her feet, the slippers in her hand.

"A bride is more important than a maid of honor," she said with a sob, and away she went hurrying out of the room, pitapat, in her white silk stockings. Well, it saved the day. When the bride looked up, her lovely face stained with tears, and saw Polly holding out the lovely slippers, she gave a little shriek of joy and grabbed her, slippers and all. No one had thought of Polly's slippers. They were the very, very thing.

"But poor Polly!" said Cousin Mary Lilian, radiant again as she pulled the slippers on her small feet. "What can she wear?"

"Perhaps she will have to give up being maid of honor," some one said doubtfully.

But some one else ran into the closet and found a pair of white canvas pumps, and presently Polly was putting those on in place of the white satin slippers.

"Every one will be looking at the bride, any way," she said bravely. And the smile that Cousin Mary Lilian gave her was reward enough.

The wedding was a gay and happy one; no one dreamed how near it had come to being put off. The bride was beautiful, and every one spoke of the lovely color in the cheeks of her little attendant.

Two days later, with a letter from Cousin Mary Lilian, came a small package addressed to Polly. Deep down in the cotton wool that filled the package Polly found a little gold brooch; it was shaped like a very small shoe and was set from heel to toe with tiny pearls. On the card attached to it was written, "For the best maid of honor that ever was, from the grateful bride and groom."

"My!" cried Polly, almost weeping with joy. "I'm glad I'm too big for my age!"—*Nancy Byrd Turner, in Youth's Companion.*

* * *

WHERE WOMAN SHOWS WISDOM

While looking woman over, man should note that she has one good point—she does not very often make public comment on man's attire and grooming. She has, for example, her own preferences as to beards or no beards, mustaches or no mustaches, but she leads no crusades against styles of facial adornment for men. She hates suspenders and shirt sleeves and she may say, "Harry, put on your coat." But she does not ask that city ordinances be passed to minimize the temptations to young women who are affected by informality in dress.

Nine women out of ten, unaccustomed to the sight, cannot conceal their interest or embarrassment when they see male athletes in the scanty attire of the runner, the vaulter or the member of the boating crew; yet women do not write letters to universities asking them to keep their specimens of masculine musculature on the back campus.

Much criticised and commented on herself, woman holds her peace. Is this because she realizes that to refrain from making public comment or taking organized action on personal matters is a little courtesy that oils the wheels of daily living, and that it would be better for all if the courtesy were returned?

Somebody might ask her. Perhaps she would tell. *Exchange News.*

* * *

EMPHASIZING THE GOOD

We are pleased to pass on a few samples of the homely philosophy of Vice President Coolidge, given the other day to newspaper men in Chicago. "Home brewing, jazz dancing and *risque* dresses merely are a passing whim of fashion," he declared. "*Home life in America to-day is on a higher plane than it ever was. People should emphazise more the good things of life, not the bad.*"

There are some folks to whom this statement concerning the present standards of home life will appeal as unduly optimistic. It is a question on which the doctors disagree. Its accuracy seems to be disputed by the rapid fire divorce mills, and multiplying evidences of a spiritually neglected childhood in our country.

But whether it is true or not, we should certainly say "Amen" to the admonition that *in public and in private more emphasis should be put on the good things of life.* The tendency in almost all newspapers, and in some churches, to minimize the virtues and magnify the vices and faults of mankind is unfortunate to say the least, and our religion should teach us that it is also untrue. We do not really glorify God by slandering mankind, or by revealing a lack of faith in the possibilities of human nature. Lamentations may have their value, but most of the constructive work of the world is done by those who keep cheerful and hopeful, facing the future with a smile, and continuing to *emphasize the good.* It was a "great-heart" such as this who was described in the following "homely lines about a homely man who recently went home:"

He always said, "*Good* mornin'"
And emphasized the good,
As if he'd make it happy
For each one if he could;
Good mornin', just *good* mornin',
To every one he met;
He said it with a twinkle
That no one could forget.

He always said, *Good* mornin'
And people used to say
That one of his *good* mornin's
Clung to you all the day;
And made you sort o' cheerful
Just thinkin' of the sound;
It always was *good* mornin'
As long as he was round.

He always said, *Good* mornin'
And, glad and happy-eyed,
Those were the words he whispered
The mornin' that he died.
Those were the words he whispered
As cheerful as he could
And I believe God's angels
Have "emphasized the good!"

Reformed Church Messenger.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St,, Boston, Mass.

THE MEMBERSHIP CAMPAIGN IS ON

W elcome
N ew
M embers
A lways

If not already a life member, why not become one? The annual interest on twenty-five dollars is at least one dollar. You may not live twenty-five years to pay twenty-five annual subscriptions, and if you do, that's the end of it. But twenty-five dollars *at once* carries your "dollar a year" always.

* *

THE RADIO AS A MISSIONARY

The possibility of utilizing modern inventions for missionary purposes was illustrated recently when Dr. Henry R. Rose of the Church of the Redeemer in Newark, N. J., preached a sermon which was listened to by some three thousand people sitting quietly in their homes. His announcement that a copy of the sermon would be mailed upon request has brought hundreds of letters from interested hearers —many of whom asked for further information about the Universalist Church.

This unexpected shower of mail is being cared for by the Clara Barton Guild, which organization also publishes for circulation many of Dr. Rose's sermons.

* *

MISS POWELL WRITES

Pursuant to the Call for Prayer on March 3, the women of Inman's Chapel held a service in the afternoon of that day. The weather was very disagreeable and most of the twenty-six who were present had long distances to come.

The world was divided into seven sections—India, Europe, China, Japan, Africa, the Islands of the Sea and America. There were short talks on each country by Miss Powell or Mrs. Turner, a prayer for the workers and a missionary hymn. There was Scripture reading and the Doxology in Burmese as well as in English.

Seven women each lighted a candle for each division and it burned on a silver plate. The chapel was cosy and warm and we felt as if we were a part of the great body of women who on March 3 were everywhere praying for Missions.

Hannah J. Powell.

* *

HAVE YOU SEEN IT?

The little booklet "In the Mountains of North Carolina," written by Miss Powell. Recently published in most attractive form with illustrations. Price 2 cents per copy; 15 cents per dozen copies. This will be a welcome addition to your North Carolina literature.

* *

CHANGE OF ADDRESS

The address of Mrs. Ethel M. Allen, president of the W. N. M. A., has been changed from 185 W. 9th Ave., to 317 Kelso Road, Columbus, Ohio.

* *

MARY HILL BOX CONTEST

The Mary Hill Box Contest ends this month and every Clara Barton Guild competing for either of the prizes is reminded of the date the boxes must be received at headquarters, March 31.

Just one more week to get your material in shape and put on the finishing touches!

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ST. LAWRENCE REVISITED

Turn backward, turn backward, O Time, in thy way;
Make me a pedagogue, just for to-day!

This petition, often sent forth during the last five years from the heart of a wanderer, was granted in February, when I was privileged to stand again before the students of the Theological School at St. Lawrence University.

How familiar it all seemed—cold weather and warm hospitality. That is what I expected and what I found in the North Country. Lucius Garner, good student and good fellow from Alabama, who never had seen many snowflakes until this winter, stood against a bank almost as high as his head and had his picture taken for the astonishment of his Southern friends. And Mary Slaughter, highly creditable daughter of Camp Hill, gracefully trod the glare ice of Cantonian sidewalks and from the exercise developed an agility which made her an invincible player at basketball. Outside, the village was alternately the coldest, the snowiest and the slipperiest in the United States. But inside either the homes or the college buildings it was the brightest and cheeriest spot in the universe.

I like those folks at St. Lawrence University, the hard-working professors and their eager young associates. The general prosperity of the institution under the magnetic leadership of Dr. Sykes, is shared by the theological school, which now has twenty-five students, the largest number in any year for two decades. I saw no dullards, no pessimists and no sluggards among these prospective pastors and assistant pastors, my impression being that the Universalist Church has some first-class material in process.

Perhaps I was prejudiced in fa ror of the students by the fact that they seemed to be keenly interested in "the greatest subject in the world," the religious education of the young. I gave four lectures, partly to suggest details of Sunday school procedure, but principally to impress the fact that in the life of the successful minister of to-morrow the proper training of the children will have a major position. It was a joy to have those alert young aspirants overwhelm me with questions at the close of every period and to have some of them pursue me across the campus and even into my temporary home at Professor Morrell's.

Some of the students are seeing the opportunity to render good service and at the same time to get valuable experience by working and teaching in the local Sunday school. Others before I left promised that they would go and do likewise.

The Canton Theological School needs and deserves an additional professor. The present teachers, struggling manfully, repeat sadly the famous saying of a predecessor that he had at St. Lawrence "not a chair but a whole settee." I wish I had a lot of money to give away. That new professorship would be established to-morrow. For dollars invested in the efficient training of the men and women who are to be makers of our new Universalist Church would yield a return beyond all computation.

G. E. H.

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APPROVAL FROM AN IMPORTANT SOURCE

Congratulations to you for your "Comprehensive Plan" for Sunday school offerings. I think that it is good. It will be doubly helpful to the schools and to the causes for which they are contributing.

Sincerely,

Vivian R. Moore.
(Of the Executive Board W. N. M. A.)
Arlington, Mass.

* *

SOCIAL SERVICE COMING

Rev. John Ratcliff came down from Maine the other day, dropped into the new office and confided some plans that he has for social service through the Sunday schools. He is as full of ideas as he is of enthusiasm—and that means that there are no vacancies.

In the near future he will announce just what he wants every Sunday school to do in this year of our Lord. Already he has given us a general outline of what young people can do as their share of good citizenship. Now he will proceed to emphasize about three special matters to be carried out at once. Just watch for his announcements.

Young People's Christian Union

THE DIRECTOR'S DATES

March 18, Eastern Massachusetts Banquet, North Cambridge.

March 25, Rhode Island State Institute, Providence (Mediator).

May 1, Red Hill, N. C.

May 2, Outlaw's Bridge, N. C.

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JESUS AND HIS DISCIPLES

Among the many interesting Lenten Bible Studies would be a careful perusal of the Gospels to ascertain as nearly as possible what proportion of his time Jesus devoted to public ministries of preaching and healing, and how much to private conversation with and instruction of his disciples and other intimate friends. Sometime I am going to make such a study, for it will be revealing not only of his method, but also of the method of effective Christian ministry to-day. Outward conditions are different, of course, but the inward conditions of the human heart and soul are about the same, and even though we may not admit any especially divine sanction for imitating Jesus' method, there is at least the presumption that it is the best. And there can be no denial of the fact that this method was marvelously effective in reaching and transforming the thought and feeling of the civilization amid which he lived. There is no alternative between ascribing the marvelous advances made by early Christianity to his method, and accepting them as the result of some superhuman cause.

Whatever such a study of Jesus' use of his time might reveal, even a casual reading of the Gospels and the subsequent history of the early Church discloses these facts: that Jesus frequently denied the importunity of the crowds that wanted to see and hear him, that he might take the little group of his disciples apart for a season; that he devoted a large share of his time to talking with individuals and with small groups of people, rather than with the multitudes; that it was the little group to whom he had devoted so much of his time that made Christianity an effective force in the world after his death.

Disciples of To-day

I wonder how many ministers have the wisdom to deny themselves to a multitude eager to hear their words (if ministers to-day ever have that experience), that they may devote their time to a little group of individuals, perhaps a dozen, more or less. There are more who spend their time striving to secure a crowd to listen to their gracious words, or in carefully preparing these words to speak to the multitude that they hope will come on Sunday morning.

Of course, it is impossible to collect statistics regarding the effectiveness of preaching; only the Recording Angel can tell how much good any sermon has done, and he can tell only years, perhaps generations, afterward. Its effectiveness can not be measured by the number of people who say that they enjoyed it, just as they might a musicale, or a movie. Sometimes its effectiveness might be measured by the number who distinctly did not enjoy it.

Nor is it possible to evaluate the other public work which a minister does, and which is a necessary part of the modern ministry. No minister can possibly meet all the requirements of his task; he has to choose the ones which appeal to him as those by which he can most effectively do his work for Christ and his Church and his Kingdom.

Jesus' ultimate success was not measured by the size of the multitudes that heard him gladly, and then went away; it was measured more by the success which attended the later work of Peter and John, and the success of most of us in the ministry to-day will be measured by the influence of a small number of lives that we have helped to instruct and inspire.

The minister who would make his work most effective, then, is the one who will devote a goodly share of his time to a small group to whom he can minister in this intensive way. It will be a group of young people, as Jesus' disciples were, despite some of the conceptions of medieval artists, for they are still in the formative period of life, and can be instructed and inspired most easily. They will be his disciples, and while he will not deny himself to the larger group nor refuse the service to the community which he alone can render, he will find his most worth while and satisfying work with them.

Some ministers say that it is impossible to have Young People's Christian Unions in their churches because they can not take the time for it and the young people will not do the work without that help. Jesus' disciples would not have developed the power to turn the world, not upside down, but right side up, if he had spent all his time with the multitude. The wise minister will not neglect his pulpit ministry, nor his community service, but neither will he neglect the group of young men and women who are just at the time of life when they are most ready to accept wise and sympathetic leadership and instruction in making their lives effective instruments for advancing the Kingdom of God.

The more recent changes in educational theory and practise are all in the direction of personal, rather than mass, work; reducing rather than increasing the size of classes; and teaching by means of supervised self-directed activity. The Young People's Christian Union presents to the minister his best opportunity to use the method most used by Jesus in making his ministry effective, and which is in part the method which modern pedagogy has just discovered.

Stanley Manning,

Boston, March 9.

For the Quiet Hour

If those who suffer from personal sensitiveness knew its destructive power, they would leave no stone unturned to be free from it. There is no abnormal state of mind, habitual or otherwise, that will not have all the wind taken out of its sails if we meet it with a true and positive remedy from our own wills. When your feelings are hurt, do not act, speak, or think from the painful sensation, but go on doing what your mind has recognized to be wise at times when you were free from wounded feeling. Tell yourself it is only your love of admiration which is hurt. Look the selfish cause why your feelings are hurt squarely in the face and refuse to have anything to do with it. *Turn the experience into practise toward getting free from personal sensitiveness.*

Annie Payson Call.

Think upon that word *modesty!* How beautiful and noble modesty is! how we all admire it! how it raises a man in our eyes to see him afraid of boasting; never showing off; never requiring people to admire him; never pushing himself forward; or, if his business forces him to go into public, not going for the sake of display, but simply because the thing has to be done; and then quietly withdrawing himself when the thing is done; content that none should be staring at him or thinking of him. This is modesty; we admire it in those who have most cause to be proud.

Charles Kingsley.

"The truth which another man has won is not our truth until we have lived it."

God give us love—apt love in thought and deed—
That we may shape a brotherhood of grace
From out life's chaos of dissevered hearts,
And weave a seamless robe, a living creed,
Around the great soul of our struggling race,
Till fellowship become the lord of arts.

Richard Burton.

Don't be cynical; don't leave your duty to the other fellow; and always do the duty nearest at hand. Have plenty of common sense, but have high ideals also.

Theodore Roosevelt.

Blessed are they who have good manners even at home. Blessed are all considerate, thoughtful, obliging and agreeable people; blessed are they who have a sense of humor. The most touching of obituary notices is, "She was *so pleasant!*"

George Hodges.

Among Our Churches

New York City Letter

Ordination of Miss Ulrich.—On Friday evening, March 3, a large congregation attended the ordination of the Rev. Helene Ulrich at the Church of the Divine Paternity. Dr. Newton spoke on "The Preachers;" prayer was offered by the Rev. Leslie C. Nichols; the fellowship and charge were given by Dr. John Murray Atwood, and the address to the people was given by Dr. Richard Eddy Sykes. Miss Ulrich has won quick recognition through her wise planning and effective work. * * **Divine Paternity.**—Dr. Newton recently preached at the Union Theological Seminary, and the Church of the Holy Trinity, Brooklyn. At the vesper service, Feb. 26, the Sons of the American Revolution, of which Dr. Newton is chaplain, and representatives of other patriotic societies were present. The sermon was on "Making a Better America." Miss Ulrich is to give a series of illustrated talks at the Mission in March and April. * * **Washington Heights.**—The best news from the newest parish is that a start has been made upon the new church edifice, and that the work is progressing rapidly. The Ladies' Aid Society is raising money for a rose window in memory of Mrs. P. O. Foster, a faithful member of the church. The work of the church can not assume full swing until the new and beautiful edifice is occupied. * * **Mt. Vernon.**—Mr. Harris will finish his pastorate April 2. On Easter Sunday, April 16, Prof. Clarence R. Skinner will preach. Dr. Walker, State Superintendent, will aid in settling a permanent resident minister. Mt. Vernon is an attractive suburb of New York City, with beautiful homes and attractive churches. The Universalist church is not large, but is well located, and backed by a body of loyal, generous people. * * **Chapin Home.**—The preacher for March 12 was Rev. E. C. Macklin of Jamaica, and for March 26, Rev. J. H. Lathrop of Brooklyn. Home Day, March 3, was a success socially and financially. There is a growing and well-merited appreciation of this beautiful home for the aged. The last annual report named 101 members, including Baptists, Catholics, Lutherans, Congregationalists, Presbyterians, Methodists, Universalists, Episcopalians, and one Spiritualist and one Christian Scientist. * * **All Souls.**—The March number of "All Souls Messenger" announces Dr. Bartlett's subjects for the Lenten season on the general theme, "What Christ Asks of His Disciples." As usual he will give Lenten addresses in churches of different denominations. Of the special Lenten services held in Brooklyn, those held for the past five years in Holy Trinity Church each week-day noon draw the largest attendance of any in the city. In this course Dr. Newton and Dr. Bartlett are speakers. Dr. Bartlett is conducting a confirmation class on Sunday afternoons during Lent. The Y. P. C. U. is rehearsing for two plays to be given March 31. * * **Good Tidings.**—The Rev. B. B. Gibbs is working with contagious cheer and characteristic consecration. During Lent Thursday services are being held. The new church calendar is brimful of brightness and gladness. * * **Our Father.**—A committee of the Men's Club is studying the advisability of installing a radio outfit in the social hall. The idea is to give a concert, caught from the air, once a week, or more often, for the entertainment of the community. The quartette gave a delightful concert March 2 before a large audience. The twentieth year of the present pastorate began Sunday, March 19. * * **Metropolitan Alliance.**—A meeting was held at the Church of Good Tidings, March 19, when Miss F. M. Lloyd spoke on the subject, "Prisons and Prisoners." * * **Middletown.**—Laymen's Sunday was a rousing success. The church was thronged. There was a two column report in the daily paper and an editorial heartily commending the plan.

Thomas Edward Potterton.

Southern Letter

Now that the first of January is past, we may expect spring almost any day. In fact, it drops in on us every little while just to let us know that it has never got very far away. As I read the letters of my Northern friends, telling of snow and below zero weather, the volets are blooming in my yard, and in the gardens near by the beets and carrots are large enough to eat. Yesterday I saw peas (they call them English peas down here) in bloom. These things, however, the Lord has provided only for those who have the good judgment to live in the South. * * But there are other things the Lord has provided for us down here. And one of the most important is a mighty big job in establishing Universalism. This work carries me from the Father of Waters on the west to the Atlantic coast on the east; from the glorious hills of Kentucky on the north to the palm-clad coast of the Gulf. It is expanding and the calls are coming with increasing persistence. * * Recently I answered one of these calls to "come over into Mississippi and help us." Near the beautiful little city of Laurel we have had for some time two churches. These churches are the result of the courageous work of Rev. A. G. Strain, now Superintendent of Georgia. When Mr. Strain began preaching here he entered a religious wilderness in which were found many theological savages. Some of these challenged him to open battle. But when they found he was not afraid to fight, they wished to have the battle governed by their method of combat. Therefore, they sent an embassy saying they would debate with him provided he would exclude reason. Well, Mr. Strain refused to exclude reason and two Universalist churches were established in Jones County, the same Jones County which during the Civil War was known as the Southern Free State because so many citizens refused to fight in the Confederate Army. And now come some of the most prominent men of Laurel asking that a Universalist church be established there. Judge Deavours tells me that $2,000 can be raised to secure a Universalist minister. After a long conference with the Judge I arranged to go back there in May for a series of meetings, which we hope will result in the establishment of a church society. * * The second Sunday in Mississippi I preached at the Burruss Memorial. This church was named after that man of faith, Dr. Burruss. His is a name to conjure with throughout the South. Many are the churches named in honor of him. And if all the girls and boys named after him will follow in his footsteps there will have to be sometime in the future a considerable space in heaven devoted to Southern Universalists. * * Back from Mississippi, I visited in my regular rounds our newly organized church at Garland, Ala. Here things have been happening. The Baptist church stands on ground owned by a Universalist. It was repaired by money and work contributed by Universalists. There is a written agreement that the church may be used part of the time by Universalists. But we have been turned out. No contract is binding when made with an unbeliever. A committee appointed to present the sweet reasonableness of our cause was told that the matter was a closed incident admitting of no further discussion. What is the result? Well, the necessary money has been nearly raised and we are now laying the foundation for a pretty little colonial church. So is "the foolishness of man made to praise the Lord." * * The coming South of our General Superintendent is an event. New England needs to be watched so closely that it is hard to inveigle him away from his plain duty. But on certain occasions we do persuade him to exchange codfish and baked beans for grits and sweet

potatoes. He is with us now, and when we discover that since his last visit South he has lost twenty-five pounds and seven inches in diameter, we think it best to keep him here and "feed him up." But we are feeding him on something more than good things to eat. Last Sunday in the city of Birmingham we presented him with a church which on the first of next May will have been running a year without a single cent of General Convention aid. The Birmingham church started with a budget of $1,500. It will have actually spent the first year of its existence about $2,100. If now the denomination wants to adopt this vigorous infant and proceed to make a real man of it, we are not going to say it nay. No better place can the denomination enter than into the great industrial city of the South. * * From Orange, Mass., we have imported a ministerial team that seem to work equally well in single or double harness. The Rev. and Mrs. L. J. Richards have been brought South and put to work in different places, Mr. Richards in St. Petersburg and Mrs. Richards in Pensacola. Both places are flourishing under their guidance. Pensacola, as a city, has served under five different flags, and historically is one of the most interesting places in the South. Mr. Richards has charge of one of the most promising mission points in our denomination. St. Petersburg, with its great tourist and rapidly growing permanent population, presents a great opportunity for our church. A definite working arrangement has just been completed with this parish looking toward the settlement of a pastor and the gathering of a building fund. Here is an opportunity for some Universalist, interested in our home mission field, to do a great work in helping to build a church in this wonder city of the South. St. Petersburg must have a church. * * We are sorry to lose, temporarily, one of our Southern workers, the Rev. Thomas Chapman, who has been compelled to undergo a very severe operation, and is now in Rochester, Minn., under the care of the Mayo Brothers. * * I have written a long epistle. But the South is so big and there is so much of human interest here, that there is still much, very much, more, to write about. Alabama is fast becoming a great industrial and agricultural commonwealth. Florida—well, you can't write of Florida. The soft sea breezes, the golden fruit, the heavy odor of orange blossoms, and you cease writing and wonder why every one does not believe in the love of God.

F. B. Bishop,
Southern Superintendent.

Church News and Interests

DENOMINATIONAL CALENDAR

March 24. Massachusetts' Men's Banquet under auspices of the State Chapter Universalist Comrades, at Boston City Club.

April 6. Public Meeting, Massachusetts W. U. M. S., at Palmer, Mass.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1922

Previously reported	103
Hallowell, Me.	7
Total	110

PERSONAL

The Rev. John Edwin Price has accepted a call from the church in Cincinnati, where he goes after a successful pastorate at the Auburn, N. Y., church.

A series of articles by Mrs. Edward M. Erney on "Religious Training in the Home" will appear in the *Church School*, beginning with the March number. Mrs. Erney will speak several times in Albany and Schenectady during Children's Week in May, and will give two courses each at the Northfield School of Religious Education in July and at the New Hampshire School at New Hampshire College.

Connecticut

Hartford.—Rev. John Coleman Adams, D. D., pastor. Laymen's Sunday was observed as last year, and with equal success. An entirely new group of the younger men conducted the service, and another year the same thing can be done. Charles H. Lincoln conducted the devotional service, assisted by Hartwell Hall and Frank C. Champlin. Two fine addresses were given by Allen Smith and James H. Morgan. Special services will be held during Lent, including a series of half-hour devotions on Tuesdays, and a series of sermons by Dr. Adams on the general theme, "From Bad to Best."

Florida

St. Petersburg.—Rev. L. J. Richards, pastor. The Mission Circle was entertained, Feb. 14, by Mrs. S. H. Wood and on Feb. 29 by Mrs. Mansur. A picnic supper was held recently at the home of Mrs. George West to which a general invitation was extended to all members of the congregation. Mr. Richards recommended the purchase of a "wayside pulpit," costing approximately $35, to be placed before the Masonic Temple where the church services are held, and in a very few minutes the necessary amount was raised. Congregations are increasing each Sunday. On Feb. 26, Dr. Lowe and Mr. Bishop, Southern Superintendent, were with us, when the attendance was about two hundred. The following Tuesday evening a special meeting of the church society was called, when definite action was taken toward a forward movement, as outlined in plans presented by Dr. Lowe and Mr. Bishop.

Illinois

Elgin.—Rev. Frank D. Adams, D. D., pastor. The Ladies' Society held a work and business meeting in Unity Hall, Feb. 2, followed by a 25 cent supper and program. Valentine parties were held by the King's Daughters and the Ladies' Society. Our church provided two waitresses at the chicken pie supper given by the Mission Union of the Y. W. C. A., for the benefit of the colored churches of this city. On Feb. 26, the Kings' Daughters sponsored another of their always fine vesper services, the artists being Margaret Carlisle and Paul Mallory, both of Chicago. The Mission Circle is to have a drive for new members. They have pledged $10 a month to the Day Nursery, besides having other obligations to fulfil.

Indiana

Manchester.—Our campaign began with a Laymen's service, March 5, when the men in the audience pledged $34 for the Washington Church and Perin-Cate Home. We hope that the amount will reach $50. It has been decided to organize a Chapter of Comrades.

Maine

Hallowell.—Rev. M. L. Hadley, pastor. On Laymen's Sunday Maurice Lord and Kenneth Cook were the speakers of the day, the pastor presiding. These young men are two of the seven who have united with the church recently. One of them is assistant superintendent of the church school, and teaches the young men's class.

Bethel.—Rev. J. H. Little, pastor. Mr. Little is chairman of the campaign for funds for the National Memorial Church and the Perin-Cate House Campaign, which is to be conducted March 12-19.

Westbrook.—Rev. Harry E. Townsend, pastor. This church can be counted upon to do its duty in supporting the canvass for funds for the Washington Memorial Church and the Perin-Cate Home.

Massachusetts

Springfield, St. Paul's.—Rev. Delmar E. Trout, pastor. A series of special sermons for Sunday morning services during Lent has been arranged by the pastor, and on Thursday evenings there will be a sort of religious symposium when the principles of Universalism will be studied. On Laymen's Sunday the morning service was given over to the presentation of the challenge to our men to organize a local chapter of Comrades. Walter D. Phelps read an article from headquarters, explaining the general objectives, and Myron F. Palmer, for many years an earnest worker and leader, throughout the city and state, of the O. U. B., presented the local objectives for organizing such a chapter. At the close of the service several men signed the membership slips, and the Men's Class at their session of the Bible school voted to join in a body.

New York

Brooklyn, All Souls.—Rev. A. E. Bartlett, D. D., pastor. The canvass for funds for the Washington Memorial Church and the Perin-Cate Home will begin May 21.

Brooklyn, Church of Our Father.—Rev. T. E. Potterton, D. D., pastor. The canvass for funds for the Washington Memorial Church and the Perin-Cate Home will begin some time in May.

Buffalo, Church of the Messiah.—Rev. L. O. Williams, pastor. Feb. 19 was observed as Comrades' Sunday. In a direct and forceful address, Joseph T. Williams told of the "Dividends" to be derived from the investment of time and service in the work of the Comrades, and B. Frank Dake gave a splendid address on "Our Possibilities, Needs and Ideals."

Fort Plain.—Rev. Herbert Frank Moulton, pastor. Rev. H. M. Cary of Little Falls, N. Y., was recently the speaker at the Sunday night forum service, when he gave an address, "The Background of Jesus," before a large audience. On March 5, Mr. Moulton began his eighth year as pastor of the church. In honor of this anniversary, the Missionary Society had placed a beautiful vase of flowers on the pulpit.

New York, Divine Paternity.—Rev. Joseph Fort Newton, D. D., pastor. We are going to conduct our canvass for funds for the National Memorial Church and the Perin-Cate House for Young Men from March 1 to May 1. The local chairman is Harold S. Hull, 320 Broadway, New York City.

Rhode Island

Providence.—Rev. R. R. Hadley, pastor. Special Lenten services are being held during March. On March 5, Mr. Hadley gave an illustrated lecture on "The Ancient History of Universalism;" on March 12, Rev. Charles P. Hall of Valley Falls, R. I., spoke on "Inevitable Consequences;" on March 19 the pastor gave an illustrated lecture on "Life of Christ in Art;" and on March 26, Rev. E. Dean Ellenwood, of Woonsocket, R. I., is to give an address on "The Leading Christ."

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. On Feb. 9, the Ladies' Circle held their monthly meeting, following which tea was served and a social hour enjoyed. Reports showed a net sum of $585 in the treasury. The Daughters' Circle meeting, held at the home of Mrs. Cleaveland, Feb. 16, took the form of a valentine party. On Feb. 19, Mr. Wood gave the first of the series of illustrated lectures by Dr. Rose. These lectures, which are preceded by a devotional service, are conducted under the auspices of the Y. P. C. U. On Feb. 21, the Cheerful Workers and Junior Workers, girls' and boys' classes of the Sunday school, held a costume party at the Unitarian Parish House.

MASSACHUSETTS MEN

The first reports from the field for the Big Banquet on Friday evening, March 24, at the Boston City Club, show that the men are coming from everywhere. No one can afford to miss it.

* *

THE CATECHISM IN SALEM

The new catechism is not designed exclusively for the children. Its usefulness for general study has been recognized by the church at Salem, Mass.

The following is quoted from "The Enlightener," the weekly parish paper:

"A Universalist Catechism is sent either with this copy of the *Enlightener* or later through the Sunday school, to every family in the parish. Please read and keep; it will bear more than reading—study. Do not throw it away; you will want to refer to it many times. If you have children in your home, why not use it at the "Children's Hour," to teach them the fundamentals of our beautiful and reasonable faith, by having them commit to memory portions of it, at least? It will be of value to them all their lives."

* *

PUBLIC MEETING MASSACHUSETTS W. U. M. S.

On Thursday, April 6, a Public Meeting of the Massachusetts W. U. M. S. will be held at the church in Palmer, Mass.

In the morning the speakers will be F. A. Dewick, Rev. Isabella S. Macduff, Mrs. Elizabeth Robbins Berry and Mrs. Marietta B. Wilkins. Those able to attend only the luncheon will have the opportunity to hear Rev. Vincent E. Tomlinson, D. D. In the afternoon there will be speeches by Matsu Koyama and Miss Grace F. White, president of the Massachusetts W. U. M. S.

Box luncheon—coffee served by the Palmer Mission Circle.

Trains leave South Station, Boston, at 7.05 and 8.30 a. m., arriving at Palmer at 9.44 and 10.50 respectively. Trains leave Palmer at 4 and 4.15 p. m.

* *

Notices

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

* *

JAPAN MISSION LECTURE

The Board of Foreign Missions has a new and up-to-date illustrated lecture on Japan and our work there. It is now available for general use. There is no charge except transportation and breakage. It should be in constant demand for week-days as well as Sundays.

Make your reservations early through the Secretary of the Board, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.

Obituary

Mrs. Alma A. Towle

Mrs. Alma A. Towle died, after a brief illness, Jan. 22. She was born in Peru, Me., in 1851, and married Prof. Geo. F. Towle of Canton, Me., in 1903. After his death in 1903, she made her home with her brother, Richard G. House, and his family at North Turner, Me. She joined the Canton church at the time of its reorganization in 1913, and gave it her loyal support. She was also a member of the Eastern Star.

She is survived by her brother and two sisters. Interment was at Pine Woods Cemetery, Canton.

Mrs. Mary E. Gilbert

Mrs. Mary E. Gilbert died Feb. 14, at her home in Boston, at the age of seventy-three years. She was born in Gilead, Me., and since her marriage in 1882 had lived, until nine years ago, in Canton, Me. She lived a year in Washington, D. C., and for the past eight years has made her home in Boston. Mrs. Gilbert was one of seven members to unite with the Canton, Me., church when it was reorganized in 1913. She was always a loyal church member.

She is survived by her husband, one sister, and four brothers.

The body has been placed in the receiving tomb in Boston until spring, when it will be taken to Canton for interment.

Mrs. Christiana Brown Sias

One of earth's rarest and sweetest spirits left us when Christiana Brown, wife of Rev. George W. Sias of Marlboro, N. H., fell asleep on the morning of Feb. 3, 1922.

Born in Hinchenbrook, Ontario, Jan. 14, 1874, daughter of Amos and Jane Brown, when eleven years of age she moved with her parents to Adams, N. Y., where the years of her girlhood were spent. Graduating from the academy in 1893, for several years she served as a teacher, having schools in Jefferson County and a situation in the city of Brooklyn. In 1897 she was married to Rev. George W. Sias and for a quarter of a century she has been a true helpmate, fulfilling well the exacting duties of a minister's wife and measuring up fully to the noble tasks of motherhood—a veritable queen in a happy home.

Nor did she neglect her social duties, being a leader in the intellectual activities of the various communities in which her lot was cast. At the time of her death she was an active member of the church, the W. C. T. U., the Order of the Eastern Star and the Patrons of Husbandry.

Besides her husband she is survived by five children, four daughters and one son, and one sister.

The funeral services were held in our Marlboro church, Monday, Feb. 6, Rev. O. F. Alvord, a friend of long standing, officiating, assisted by Rev. Messrs. Long and Westons of the local churches. The interment was at Waterford, Me., where the final services were held Feb. 8 in the church of which her husband was pastor for so many years, Rev. C. N. Elioponlo officiating. There she sleeps among the eternal hills she loved so well. *O. F. A.*

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For further information please address the Sup intendent, Miss Ruth E. Hersey, 14 Worcester S Boston.

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"Constantly."—*American Legion Weekly.*

* *

"How can I keep my toes from going to sleep?"

"Don't let them turn in."—*Purple Cow.*

* *

"Mike! Are yez aloive afther fallin' t'ree stories?"

"Sure, pwhat's t'ree stories, whin it's a twinty-story buildin'?"—*Kind Words.*

* *

The Boss: "I'm afraid you are not qualified for the position; you don't know anything about my business."

Applicant: "Don't I, though! I am engaged to your stenographer."—*Boston Transcript.*

* *

"Still as a statue she sat . . . and on either side of her, yet more still, stood two of the stately women who were her attendants."—*Sir Rider Haggard* in "She and Allan."

We gather they didn't move much.—*London Opinion.*

* *

She: "What color is best for a bride?"

He: "I prefer a white one, myself."—*The Boys' Magazine.*

* *

Boy to His Dad: "Dad, can you sign your name with your eyes shut?"

His Dad: "Certainly."

Boy: "Well, then, shut your eyes and sign my report card."—*The Boys' Magazine.*

* *

Judge: "What's this man charged with, officer?"

Cop: "Careless walkin', yer honor. He bumped into a truck and bent both fenders and the radiator."—*The American Legion Weekly.*

* *

"In time of trial," said the preacher, "what brings us the greatest comfort?"

"An acquittal," responded a person who should never have been admitted.—*Stanford Chaparral.*

* *

As a steamer was leaving the harbor of Athens a well-dressed young passenger approached the captain and pointing to the distant hills inquired:

"What is that white stuff on the hills, captain?"

"That is snow, madam," replied the captain.

"Well," remarked the lady, "I thought so myself, but a gentleman has just told me it was Greece."—*Kind Words.*

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